COLONELL *FIENNES*
His REPLY to a Pamphlet

ENTITVLED,

AN ANSWER
TO
Colonell *Nathaniel Fiennes* RELATION
concerning his Surrender of the City and Castle of *Briſtol* by *Clem. Walker.*

Which ſaid Anſwer is here Reprinted verbatim.

Ordered to be Printed.

MVSEVM
BRITAN
NICVM

London, Printed for *Thomas Vnderhill*, 1643.

The Epiſtle to the Reader.

HAving taken notice of a printed Pamphlet (ſo the Authour himſelfe calleth it) ſet forth in anſwer to a Relation which I made in the Houſe of Commons, concerning my ſurrender of the Caſtle and City of *Briſtol* (which hath long walked in the darke, and now at length is peeped out, when the Authour might have an excuſe to ſay, that his witneſſes that ſhould juſtifie it are gone away with Sir *William Waller*.) I earneſtly deſired the Houſe that this buſineſſe of *Briſtol* might be heard at a Councell of Warre, whereupon it was ordered accordingly, I having formerly deſired the ſame of my L. Generall, who granted my requeſt, but it could not be done till ſuch time as his Army returned to a ſetled Quarter, but now I hope upon the return of his Excellency, the Order of the Houſe of Commons, and a Petition of my ſelfe, and moſt of my chiefe Officers to that purpoſe, this matter ſhall be ſhortly heard at a Councell of Warr, and therfore ſhall content my ſelf with a few Marginall Notes, in anſwer to that lying Pamphlet, referring the full tryall of the truth to a Councell of Warre, till when, I doubt not but every wiſe man will ſuſpend his judgement, and then he ſhall clearly ſee who hath bin the lyar, and who hath bin the Coward.

Nath: Fiennes.

Die Sabbati 25°. September, 1643.

IT is this day Ordered by the Commons aſſembled in Parliament, That it be left to my L. Generall (at the Requeſt and deſire of Colonell *Fiennes*) to heare and examine the buſines concerning the Surrender of *Briſtoll*. *H. Elſyng. Cler. Parl. D. Com.*

Mr *Walkers* Epiſtle to the Reader.

Reader,

THough this Anſwer coſt but few houres to compoſe it, yet was it a worke of ſome dayes to collect the materialls thereof out of the ſeverall Reports of many principall Gentlemen and Commanders preſent in Briſtol, *when it was beſieged; And when this Pamphlet was ready for the Preſſe, I found the Preſſe obſtructed, whereby I was enforced to keepe it in a moneth before I could be delivered of this Birth,* Some malicious *Iuno* ſitting croſſe legged at the labour. *This is the reaſon it commeth out ſo late after the Relation, that it may ſeeme to rub over an old ſore, whoſe ſmart is almoſt paſt. But Truth is a ſluggard that uſes to lie long in bed, after her baſe ſiſter Falſehood is up and ſtirring: Yet when Truth riſeth, with her ſober conſtant pace, ſhe will ſoone overtake Falſhood, and tread on her heeles. Reader, it is in thy diſcretion that Truth loſe not her grace for want of novelty. Although ſhe come forth with this further diſadvantage, that almoſt all thoſe Gentlemen and Commanders that ſhould wait upon her juſtification, are going out of Towne with Sir* William Waller, *yet let Truth be welcome without attendants, without ornaments, it being one of her moſt naturall ornaments to be ſtarke naked.*

This is a lye, if meant of Col. *Fiennes* or any of his friends to his knowledge.

Thine,

Cle. Walker.

An Answer to Col. *Nathaniel Fiennes* Relation concerning his Surrender of the City and Castle of *Bristol*.

With Col. *Fiennes* his Reply to the said Pamphlet.

Since the heart of man is deceitfull above all things, and none can know the issues thereof, Wee will not search over-curiously into the desires of the late Governour of that unhappy City of BRISTOL, *Colonell* NATHANIEL FIENNES, *whether he affected the Government or no? Yet seeing it is a point controverted by himselfe, in his Relation,* pag. 3. *We will be bold to say,*

FIrst, *His undermining* Col. *Thomas Essex*, whom hee struck into the box, and laid himselfe in his roome: In this manner Colonell *Fiennes* brought a letter to *Bristol*, from my Lord Generall, authorizing him to seize on, and send up prisoner Colonell *Essex*, then Governour of that City, and this was so under-hand carried, that the Deputy-Lieutenants and Committee of Parliament, then resident in *Bristol*, to assist Colonell *Essex* in the Government, were never consulted with to know what cause of suspition they found in him: *This was an affront put upon the Deputy-Lieutenants in point of integrity, or discretion and industry.*

A lie and scandall cast upon my Lo. Generall and his Order.

Secondly, His putting Creatures of his own *(neither Souldiers, nor men knowne in those parts)* into *Bristol* Castle, to make the government more intirely his own, *contrary to the desires both of the Towne and Countrey*, which were to have a Gentleman of honour and integrity, such as both the Towne and Country could confide in, placed there.

Two Lyes.

Thirdly, *His many artifices, to lessen the Reputation and abridge the power of the Committees and Gentlemen of the Country* (whereof more afterward.)

A Lye.

Fourthly, His underhand indeavours to draw a Territory of twenty

twenty miles compaſſe as annexed to that City, to be within his *ſole* command, and to make it independent upon the reſt of the adjacent counties, thereby to exclude Sir *W. Waller* and all others. A Lye.

Theſe conſiderations (we ſay) make us think he was as jealous of his Government there, as any man is of his wife, and that he would brooke no rivall therein; nor can his letters ſent to his Father overſway our beliefe; Father, and ſonne being *Teſtes Domeſtici*, in the neereſt degree; But to take off this conceit (in his fourth page) he tells us he made certaine Propoſitions to the Gentlemen of the adjacent Counties for the ſetling and maintaining a Garriſon there, to which moſt of the Gentlemen conſented; It is anſwered, he made a certaine Propoſition in generall to that purpoſe, to the Gentlemen of *Somerſet* and *Glouceſter*, and the Letter dated the 20 of *March*, 1642. (publiſhed in the Governours Relation, page 13.) was ſent to the Lord *Say*, and the like to his Excellency the Lord Generall, to ſee how the ſaid generall Propoſition would take: But when the ſaid Gentlemen expected to be againe adviſed withall for reducing the ſaid generall into particular Propoſitions, he having got the ſtart of them, *ſecretly ſent up particulars of his owne framing*, (the ſame (it may be) which he hath publiſhed in his Relation, page 17. intituled, *A draught of the Ordinance*) whereby he indeavoured to weaken the power of the Deputy-Lieutenants and Committees, and to make *Briſtol*, and the Countries adjacent for 20 miles compaſſe his Territory, himſelfe in all matters of moment, being of the *Quorum*: For example, in his ſaid draught of the Ordinance, he projected, that

A Lye, As ſhall be proved under his own hand, and the hands of divers Gentlemen both of *Somerſet* and *Glouceſterſhire*.

Firſt, the Garriſon which ſhould have conſiſted of 3 Foot Regiments (beſides Horſe) (whereof one to be raiſed in the County of *Somerſet*, under the command of Colonell *Alexander Popham*, another in the County of *Glouceſter*) ſhould be raiſed by the Governour onely.

Secondly, the money raiſed in the *Eaſterne-Diviſion* of *Somerſet*, in *Barkely-Diviſion* in *Glouceſter*, and in the Cities of *Briſtoll* and *Bath*, upon the weekely Aſſeſſment, Twentieth part and Sequeſtration; nay and upon Exciſes and new Impoſts, ſhould be aſſigned *only* for the uſe of that Garriſon, with further proviſion in the Ordinance, that if all this be not enough, it ſhould be made up out of the ſaid Counties reſpectively: and the Committees

A Lye, If there was a ſurpliſſage it was to goe to other uſes.

appointed to pay the charges of the ſaid Garriſon and fortifications being valued and made known to them by the ſaid Governour of *Briſtoll*, whoſe Warrant and Receipt ſhould bee a ſufficient diſcharge.

A lye, Only ſuch monies as were to be employed upon the Garriſon and Fortifications of *Briſtol*.

Thirdly, The Treaſurers of the ſaid *Diviſions* not to iſſue out *any* moneyes without the concurring warrant of Col: *Fiennes* Governour.

Fourthly, The Trained-Bands and Voluntiers of the ſaid *Diviſions* not to be drawne forth upon ſervice, either into the City of *Briſtol* or Country, but by the like warrant.

See now what power was left to the ſaid Committees or Deputy Lieutenants even in their own Counties, and over their own men and moneyes, upon which Colonell *Fiennes* had not incroached in this his draught of an Ordinance; Again page 4. he complaines that Sir *William Waller* drew forth Colonell *Eſſex* Regiment, and all the Troopes of Horſe: we conceive Sir *William Waller* drew forth *only Col:* Eſſex *his Troope of Red Coates*, being not above 30 or 40 and his foot Regiment being incompleate, *the one halfe whereof never marched out of Towne, and were entertained by the Governour ſtill*: page 5. when Sir *Ralph Hopſons* Army drew towards *Somerſetſhire:* Colonell *Alexander Popham* moved by letters from my Lord Generall, would have gone forth with his whole Regiment, to joyne with *Wilts* and *Dorſet*, and the Weſterne forces of *Somerſetſhire*, but was Countermanded by Colonell *Fiennes*, who then firſt produced a letter from my Lord Generall, whereby Colonell *Popham* and his Regiment were reduced under his command, which letter untill then he had concealed and *would not ſuffer Col:* Popham *to march with above ſix Companies:* It is true that Col: *Popham* was routed *through the default of Major* Langriſh *and his horſe*; but the foot Armes were *not above halfe loſt*; In anſwer to his 1200 men, lent Sir *William Waller*, It is confeſſed, we all importuned him to enable Sir *William Waller* by an addition of 1200 foot, to take the field for preſervation of the Country (which is no more then Col: *Fiennes* in his propoſitions to my Lord Generall and Parliament undertook, namely, * *to defend the Country for 20 miles adjoyning*) And Col: *Fiennes* himſelf when he gave conſent to this motion, *did declare that if the fortune of the Field went againſt Sir* William Waller,

3 Lyes, 1 Captain *Longes* and Captain *Coxes* Troops were drawn out, and Major *Langriſhes* alſo commanded out.

Sir *William Waller* told Col: *Fiennes* before Col: *Popham*, that he deſired only 6 Companies.

2 Lyes, *Langriſh* was cleered by a Counſell of War at *Bathe*.

* Not againſt an Armie, though he had received the benefit of thoſe propoſitions, which he never did, and that was one maine cauſe of the loſſe of the Towne.

for

yet with his forces remaining in the Towne; and the men which would be recollected and rallied out of his defeated Companies, hee made no doubt, but to make good the ſaid City: And Col: Fiennes *after the defeate of Sir* William Waller *did declare that hee hoped to make good the Towne with* 2500 *men,* and that he hoped to make up that number, by arming thoſe men, that fled from the defeate into the Towne, and by taking Armes from the Towneſmen, and putting them into other hands, page 6. Sir *Arthur Hazelrigg,* Colonell *Burghill,* and divers gentlemen after Sir *William Wallers* defeate, thought fit to withdraw themſelves: theſe Gentlemen *did not leave the Towne upon apprehenſion it was not Tenable,* but out of a deſire *to raiſe men elſe where to ſupply it,* and out of a conſideration it was not fit for them in time of warre to ſtay under his command, *Who in time of peace had plundered ſome of them* for not paying ſuch taxes as he put upon the City of *Briſtoll,* notwithſtanding they paid in the Country, and reſided in Towne only to doe publike ſervice, upon their own purſes: and for lodging in the Caſtle it is confidently affirmed, that no lodgings there were ever offered to any of the Gentlemen, nor any former reſpects ſhewed to them, could incourage them to hope for any, and ſo many meane fellowes of the Town were ſuffered to ſhelter themſelves and their goods there, that there was no roome left for the Gentlemen, *inſomuch that when Colonell* Stephens *With his Wife and family retreated into the Caſtle,* they could not endure their bad entertainement, and the Princes Trumpeter (then a priſoner) had better lodging then he and his whole family, whereupon he returned into the Town againe.

Page 6. He tells us he had but 700 men left in the Towne, and never a penny of money to pay them: Col: *Fiennes* had left in the Towne *halfe his owne foot Regiment, halfe Col:* Pophams *Regiment,* the new begun, though not yet compleat Regiment of his brother *John Fiennes,* being about 300 or 400 men, *beſides* 300 *or* 400 *foot remaining of Sir* William Wallers, *and* 1000 *or* 1200 *foot* he newly (by his own confeſſion) raiſed and Armed in the Town, ſo that he had neere upon 2500 foot, beſides his Regiment of horſe, and his Company of dragoons, which is the number he undertook to keep the Town with as aforeſaid, and many more men he might have had, *if hee had not as aforeſaid ſo much leſſened the Reputation*

2 Lyes, He never declared any ſuch thing.

It ſhall be proved that ſome did it upon that ground. A lye, They were to fetch ſupplies round about by the Lands-end.

Col: *Stevens* never acquainted Col: *Fiennes,* and his brother affirmeth that he bid him take his choice of any roome in the Caſtle.

3 Lyes: There were only 3 Companies of Col: *Fiennes* his Regiment, not a man of Col: *Pophams,* and the 300 or 400 remaining of Sir *William Wallers* were part of the 1000. If M. *Walker* that was a *Sommerſetſhire* Gentleman, and conſtantly reſided in the Town before, had not moſt valiantly runne out of the Town when the enemy came before it.

Reputation of the Committees in the Country, that they, who by their Warrant had called in neere upon a thousand men in *February* last, when Prince *Rupert* was before the Towne, could not now call in a hundred, *so much was the Country distasted with taking free Quarter, Horses, disorderly plundering even from the best affected, and all these abuses, with many more, were imputed by the Country people unto the Committee and Deputy-Lieutenants resident in* Bristoll, *because being in place they did not redresse them, although it were not in their power so to doe, being over-voted at the Councell of Warre, by Captaines purposely chosen and new made by the Governour,* that he might have the sole power and countenance of that Councell to serve his ends, *and being likewise overborne by the Governours accesse of power gotten from time to time by Commissions and Letters under hand from the Lord Generall, or the Parliament,* which he kept sleeping by him, never shewing his additionall authority but upon speciall occasion, and then so cursorily and privately, as did easily declare he meant not to have his authority so well understood, as to draw it in danger to be examined and limited; *Hereupon the Gentry forbore to intermeddle with affaires, and the whole Towne and Country were filled with jealousies and indignations*; and where he affirmes he had not one penny of money to pay his souldiers: This causeth admiration in all men, who have observed *what strange and unheard of Wayes were used, and what number of spunges and horseleeches were continually imployed to suck both from the Towne and Country,* some devices to raise monies we will set downe, all is impossible.

A base lye all along.

A base lye, and scandalous to the Parliament and my L. Generall.

But he would beare no part of it himselfe. He doth not at all seeme to deny it in that Letter, and this tax was laved and disbursed by the Deputy-Lieutenants themselves, not a penny of it came to Col: *Fiennes* his hands, not of that of the twentieth part, he never received any within 20 miles, or within halfe a mile.

1. A tax of 500l. or 600. pound a week upon the Town, which was afterwards drawn down to a far lesse summe, *We know not upon what consideration, since it is apparent the Towne was able to beare a far heavier burthen.*

2. A tax upon *Somerset* and *Gloucestershires* towards the fortifying of so much of *Bristol* as stood in these Counties, yet this Relator concealeth, and in his Letter the 17 of June, *seemes to deny* that he had any speciall levy for his worke, both from the Towne and Country.

3. The weekely assessment, and the 20 parts within his verge of 20 miles, which though they were not duely rased, amounted to

a conſiderable ſumme, if an accompt had bin kept thereof.

4. The plundering of S. *Thomas Bridges*, S. *Maurice Berckley*, and many other mens eſtates in the Countrey, without any warrant from the Councell of Warre, or the Deputy-Lieutenants, contrary to an expreſſe Order made by the ſaid Councell, all which were carried into the Caſtle without account; And when complaints were made for undue plundring, they were never heard by a Councell of Warre, but privately referred to *Langriſh* or his equals, and the complainants juſt requeſt choaked with delayes, as in Miſtris *Millers* caſe and others. A Lye.

5. The letting and ſetting, or the ſtocking with plundred Cattle, the ſaid Delinquents and other mens eſtates, and ſequeſtring their Rents with account, and without the concurrence or privity of the Deputy-Lieutenants. A Lye.

6. The confiſcated eſtates of the Conſpirators in *Briſtol*, and the ſecret compoſitions made with many of them, are thought to be very conſiderable, [a] *the rather, becauſe when it was moved, that all compoſitions might be made openly at a full Councell, and entered into the Councell booke, it would not be hearkened unto:* Yet Colonell *Fiennes* in his Letter to his Father, dated June 17. 1643. (ſee Relation, *pag.* 25.) ſaith, he ſhall never make 3000. l. of the Conſpirators eſtates: It may be he meant upon compoſitions beſides their plunder, which he could ſet no probable value upon.

[a] A Lye. All theſe ſhall be proved to be Lyes at a Councell of Warre.

7. Divers loanes upon the publike faith to a great value, eſtimated [b] at 7000. l.

[b] A Lye by 6500. [c] What had the Committe of Somerſetſhire to do with it.

8. Divers ſupplies from Parliament, which were alwaies [c] *concealed from the Committee*; he had received 4000. l. before the 12. of May, 1643. by his own confeſſion, (Relation *p.* 23.) and we heare he hath received at the leaſt 3000. l. or 4000. l. ſince, *quare* whether he hath received any mony from Sir *Gilbert Gerrard?*

[d] A baſe Lye. [e] Another Lye. Col: *Fiennes* hath received together with the 1700. l. of cuſtome mony, in all 6688. and ſhall give a very good account of that, and all other receits that this Pamphletter or any other can charge him withall. [f] Another Lye.

9. Licences to trade with the Enemy (*d even contrary to his Excellencies Ordinances of Warre*) *not granted for nothing.*

10. [e] *Cuſtome mony* 1700. l.

11. If we may believe common fame, many Tradeſmen (with whom we formerly told you the Caſtle was cumbred) [f] *Were drawne to give* 10. l. *a man*, to have themſelves and their goods ſecured there, [g] *and yet no ſufficient caution is made in the Articles of Surrender*, to reſtore the ſaid goods to them againe, many of them

[g] The 9th Article of the agreement was framed purpoſely for it.

them not being to be found, and the poor men are put to compound with the enemy for getting them out, as formerly they did with their friends to get them in; Beſides, whereas his horſe were to have 2.s.6.d. a day pay, Colonell *Fiennes* gave them free quarter in the Country, and but 1.s. the day pay; [g] *quere what became of the reſt.*

This we ſet downe to ſhew *how good an Oecononiſt our Governour was*, and how able to raiſe mony, having ſo rich a ſhop as the Towne of Briſtoll to worke in; [h] *certainly, it was very poſſible for ſuch a thriving Governour to maintaine the Garriſon out of ſo rich a Towne*, without the aſſiſtance of the adjacent Counties, (contrary to his tenet, *page* 4.) *and this we demonſtrate by the preſent practiſe of the Kings Forces*, who make that Towne, not only maintaine their whole Garriſon, but man forth and maintaine a good fleete of Ships, find Gunpowder, and pay a great fine beſides. And for the better underſtanding of this money buſineſſe, know that Colonell *Pophams* Regiment of Foot, and Colonell *Coles* Regiment of horſe and Dragoones, reſident in Towne, were not paid by the Governour, but by the Country; and the Governours whole charge eſtimated by himſelfe, (in a Letter to his Father dated June 17.1643. and printed with his Relation, *pag.*23.) was betweene a 1000.l. 1200.l. and 1300.l. a weeke, reckoning as we conceive his weekly diſburſment for fortifying, which was none of his charge.) And for the 15. Regiments of foot and 12. Regiments of horſe, wherewith the Relator (*pag.*6.) faith, the enemy beſieged the Towne; *It is confidently affirmed they were not halfe Regiments, and that many of their Colours were no other then ſuch as the enemy had taken from Sir* William Waller, and were now ſet up like ſcar-Crowes, or penall ſtatutes againſt Reculants *in terrorem* only: But he relateth (*pag.*7.) that there was one place where the workes were not perfect, the ditch not made on the outſide, nor the foot-banck on the inſide, where was but a weake guard, * *This ſeemeth ſtrange to thoſe that knew how much money was raiſed to perfect the workes, how long time was ſpent in perfecting*, and how *ſuddainly* ſo ſmall a *defect would have beene remedied, unleſſe it had beene purpoſely left as a poſterne for the enemy*; and that there ſhould be but a weak guard left in the weakeſt place, and Major *Langriſh* with his Troopes of horſe left there to ſecond

[g] It was diſcounted to the State, as may appeare by the Captains accouſts given in before this Pamphlet came forth.

[h] How doth this agree with what was ſaid before of the many and unheard of devices to get money? How many pounds or pence did his Governour Col: *Eſſex* to whom he was aſſiſtant raiſe out of that rich City. If Co. *Fiennes* had been a Commander of the Kings Forces, or that the Parliament would let their officers doe what they do, he could have raiſed as much money as they, and yet ſure this demonſtrator is miſtaken in the hypotheſis of his demonſtration Let Souldiers judg of their number that ſaw them.

* A baſe ſuppoſition, as if he that would have betrayed the Town, would firſt have killed ſo many of their men and officers of quality, in teſtimony of his correſpondency with them. All theſe particulars ſhall be fully cleared at a Councell of Warre.

ſecond the Foot, ſoundeth not well; [i] *Had the ſeverall complaints formerly made to the Governour againſt* Langriſh *for his cowardiſe* at *Wells*, *Munckton Forly*, *Landſdowne*, and the *Deviſes*, or *the preſent advice of Col.* Stephens, *Lieutenant Col.* Clifton, *and many others been heard*, he had not beene ſet there to betray the truſt repoſed in him now: wherefore we muſt ſet *Langriſhes* faults upon Col. *Fiennes* ſcore. But it ſtood not with the Governours conveniency to heare any complaints againſt ſo [k] *profitable an inſtrument, he knew much*, and *could diſcover much*, Delicta fuere nexus amicitiæ, (*p.*8.) the Relator continues his Hiſtory of the enemies entering the Line of communication which proved the loſſe of the Towne. To avoid interruption we will ſet downe the counter-relation, according to the information received from [l] *divers Gentlemen of quality*, *commanding in that ſervice.* When the enemies firſt viewed the Towne, *a great Officer of that Army* declared his opinion, that he thought it not fit to be attempted, alledging it was *no where aſſaultable*, but in the *hollow way*, betweene *Brandon* hill Fort, and Windmill hill Fort, (the onely place where the enemy afterwards found entrance upon an aſſault given) the works being imperfect, and a weak guard kept there, as aboveſaid, by the Relators owne confeſſion, (page 7.) It was much the place moſt obnoxious ſhould be leaſt regarded, yet ſo it happened, and upon the firſt entrance [m] *for an houre together, there were not above* 100. *of the enemies, within the Line*, the foe was ſo wary in ſeconding thoſe that entered, that he gave them for loſt [n] *And thoſe that entered afterwards as ſeconds were but ſuch ſcattered ſouldiers as had been beaten off elſewhere from the Workes*, betweene Windmill hill Fort and *Pegor* hill Fort: How eaſily might any man but *Langriſh* have done good ſervice there? as appeares by the good ſervice done by Captain Lieutenant *Nevill* (whom for honours ſake I name, ſee the Relation, page 8.) who had but 40. horſe, and yet if he had been ſeconded by ſome Muſketiers, he had cut off all that were then entered, and for about [o] 2. *houres more, there were not above* 300. *of the Enemies entered*, (ſo unapt they were to beleeve ſo unexpected a good fortune) [p] *But the Governour preſently upon the firſt entrance of the aſſaylants, ſent his Lieutenant Col:* to call his ſouldiers off from the Line, who affirmed that if our ſouldiers did not ſpeedily retreat, they would be all

i For the buſineſſe of *Welles Langriſh* was not only cleared at a Councell of Warre, but alſo commended. At *Munckton Forly* he was not preſent, being ſent to *Briſtol* by S. *Walter*, and in the other 2 places he rid away no otherwiſe then Sir *W. Waller*, and all the reſt did.
A Lye. Co. *Stephens* and L. Col. *Cliſton* gave no ſuch advice.

k A baſe & groſſ-leſſe ſlander.

l But nameleſſe.

m A Lye

n How doth this agree with the former clauſe that the enemy ſhould fal on with ſo few men in the maine place intended for the aſſault.

o A Lye.

p A Lye as ſhall be made to appeare at a Councell of Warre.

all cut-off: q *Lieutenant Col.* Daviſon *With other Officers, earneſtly adviſing that a ſally might be made out of the Towne upon them*, and that the r *Souldiers yet remaining at the line, might keepe it*, and fall upon the reare of them, which he could not obtaine untill 3. houres after the aſſaylants had entred the line, when it was too late, and the Enemy had poſſeſſed himſelf of *Eſſex fort*, the *Redlodge* Sir *Fardinando Gorges* houſe, and the *Colledge Tower*, places of advantage in the Suburbes, Major *Lewes* (an old Souldier) was of the ſame mind with *Daviſon*, and being at the Line, would not quit it in an houre and half, although he received many commands to that purpoſe: At laſt his ſouldiers taking notice they were commanded away, and *Lewes* receiving a command in writing under the Governours own hand to retire into the Town s *under paine of hanging*, he obeyed: After the ſally unſeaſonably made, and beaten back again, ſpoken of, (*pag.* 8.) the aſſailants poſſeſſed the Suburbs as far as *Froome* gate, t *yet was there no danger of the enemies wading over at the Key, the depth of the mud and diſadvantagious landing places, would have made them lyable to great execution, even by ſtones and clubs*, wherin the Townſmen would not have been backwards.

The Defendants both Townſmen and Souldiers were diſheartned and diſpleaſed at their retreat from the Line, into the Town, and to adde more diſcouragement to them, the Governour inſtead of making his laſt retreat into the Caſtle, according to his firſt reſolution, neglected to make ſo much as a ſhew of further defence, but preſently reſolved upon a Treaty with the enemy; whether he called his owne creatures, his officers to joyne with him in this reſolution, is uncertaine; But the Committee and Gentlemen of the Country (who had moſt to loſe there) *viz.* u Sir *John Horner*, Maſter *Stephens*, *his ſonne the Colonell*, *and divers other Officers doe deny he ever put the queſtion to them, whether they would treat or no?* But after he had ſent a Drum to the enemy for a Treaty, and gave *Langriſh* and Captaine *Thomas Hippeſly* for Hoſtages, he then called the Gentlemen to Counſell, to know what Articles he ſhould propound in their behalfe. This Treaty ſlackned all mens courages, and made them lay by all thought of ſaving themſelves, by fight, but by Treaty only. x *Now, and not till now*, (whatſoever the Relator ſaith, *pag.* 8.) the Souldiers began to drop from their

q A Lye Lieuten. Col: *Daviſon* gave no ſuch adviſe to the Governour, was not called off his guard till the enemy was poſſeſſed of all thoſe places, was not out in the ſally, as almoſt all the reſt of the field Officers were.

r Whence ſhould the Governour have had the ſouldiers to have ſallied out with, if he had not called thē off the line, out of the ſupplies thoſe Gentlemen ſhould have ſent him that went about by the lands end.

s He deſerved to be hanged if he had not come off as a Councell of Warre ſhall be made to appeare.

t How did our own ſouldiers run over without ſticking in the mud.

u A groſſe Lye, moſt, if not all the Gentlemen were there, the queſtion was put to them, and no man diſſen. ted.

x Another groſſe Lye, of 1200. 12. ſcore could not be get to their colours, before any Treaty was thought on or ſpoken off.

their Coulours and Guards, and many of them ran to the Enemy, and diſcovered the amazedneſſe and diſorders of the Defendants: *Had the Governour retreated to the Caſtle, and ſet a good face upon the matter*, it would have bettered his conditions, both for the good of his Souldiers and Townſ-men, who were ſo far from a deſigne to fall upon the Garriſon, that they had ſhewed great love in victualling the ſouldiers, and great courage in fighting for them. We will not argue how tenable the Town and Caſtle, or the Caſtle, after the Town loſt, was, but certainly the Governour and all his Councell (untill that very moment) thought it tenable: otherwiſe to what purpoſe ſerved, *Firſt*, his great coſt in fortifying, continued to that day? *Secondly*, his victualling the Caſtle? *Thirdly*, his deſire to Sir *William Waller* to withdraw with his Horſe, for feare of conſuming his proviſions, prooved by the teſtimony of *Col:* Cooke, *whom Col:* Fiennes *imployed to carry a Meſſage to that purpoſe*, and by a writing under Col: *Fiennes* hand herewith printed; And how could Sir *Wil: Waller* make ſuch haſt to *Exeter* or to *Gloceſter*, as to raiſe forces to reſcue Col: *Fiennes* that was ſo haſty as to deliver up the Towne and Caſtle in three or foure dayes to the enemy? *Fourthly*, his former reſolution at *a councell of Warre* was, if they were beaten from the Line, to fire the Suburbs and retreat into the Town, and at laſt to fire the Town and retreat into the Caſtle, to which purpoſe *Orders were given out*; and yet when we conſider *how he had peſtered the Caſtle with unneceſſary people*, and thereby diſabled himſelfe to draw in his Souldiers to keep it, we cannot but conclude his reſolution to looſe that *and ſave himſelfe* was of an antienter date then his deeds and words formerly made ſhew of, but we are ſorry to heare this Relator (page 9.) make it ſo cleer a point that if the place had been Tenable, he could not have hoped for any reliefe in 6 or 8 weeks: what a diſcouragement will this be to that ſtout and faithfull Commander Col: *Maſſy*, and other Governours of Townes, who have not ſuch a powerfull ſolicitor with the Parliament as Col: *Fiennes* Father. We have ſeen 3 of the Governours reaſons why he could not keep the Caſtle.

The firſt was, he had too many men to keepe the Caſtle, though too few to make good the Town.

The ſecond was, a doubt leaſt the City ſhould fall upon him in his retreat thither.

Third was, the weakenes of the Caſtle not fully fortified: And

Is that to ſet a good face upon the matter, to run and hide his head in a Caſtle whilſt hundreds of his Souldiers and friends were butchering in the Town.

A Lye.
All theſe particulars ſhall be anſwered at a Councell of War, how all this may be reconciled.
At what Councell of Wars Who gave out theſe orders?
A lye, He gave a Warrant to Captaine *Birck* and others, to rid the Caſtle of all ſuch, How to ſave himſelfe by keeping at the Line, and moſt uſually in the places of greateſt danger, and going to the Key and marſh to appoint the guards, when the enemy played thick upon him from the Colledge-tower and the houſes upon S. *Auſtins* backe, having a good marke to know him by, by the horſe that uſually accompanied him, ſure hee might have been ſafer in the Caſtle.

now newly discovered by the enemies manner of storming, and the execution his peeces of battery had lately done upon our Parapetts of earth; Together with the provision he had made of close decked boates, and galleries; which provision is gainsaid by all men: Let us now weigh the rest of his arguments (page 9 and 10) upon that subject; first he wanted powder and match, he confesseth he found 45 barrells, when he first undertook the charge of the Town, that he received 30 barrells from *London*, and 126 barrells from *France*, in all 201 barrells; besides what powder was made in the Town, being about *6 or 7 barrells* weekely for 30 *Weekes* together, and what was and might have been gotten out of ships, shops and Merchants sellars, a large quantity surely, had they been well searched; but to find Gunpowder had been to loose a good excuse; *Quære*, how many of these were double barrells, and what became of the overplus (graunting that Sir *William Waller* had 60 barrells out of this said sum) Besides when Chaptain *Birck* heard that the Castle would be rendred, he came to the chiefe Gunner, *desiring the Keyes of him*, for *that hee would defend the Castle himselfe*; the Gunner answered him, it was impossible, for that he had but 10 barrels of powder left, and afterwards in further talk, the said Gunner confessed he had about 60 barrels, but *alledged that Colonell* Fiennes *bid him say*, that he had but 10 barrels left; And for Match Colonell *Fiennes might have made enough there*. Secondly, he saith he should have lost all his Horse, being 300, and all the foot which would not be contained in the Castle; wherefore it was concluded by the Councell of Warre to treat and accept of conditions which might preserve 300 horse and 1500 foot to the Parliament: what Councell of War this was appeares not. The Committee and Gentlemen of the Country and most Officers deny, they were called to any such Councell of War, or any such conclusion agreed on to their knowledge (*as I heve above said*) And he might have *sent his Horse away by night to* Gloucester, and drawn *all* his foot into the Castle, had he not so stuffed it with unserviceable people; But it should seeme by his actions subsequent to the conclusion of the Treaty, he tooke little care to preserve the said body of men for service of the Parliament: for presently upon the Articles agreed on; First, *Hee suffered his men to fall off from their Colours, Guards and Watches*, whereby the Common souldiers of the Enemy entering the Towne, before the time appointed came for the defendants to march out, and mingling

If it was not before, sure now it is a very cleere point, Col: *Fiennes* was not much out in judging he could not have succour in lesse then six weeks, and it was beyond expectation that *Glocester* had it so soone.

A lye, by halfe the barrells, and well-neere halfe the weekes.

Sure neither was Captain *Birck* such a foole, nor the Master gunner such a lyer.

A brave Souldier to maintaine a Castle against a Royall Army, with Match that was to be made every day in the Castle.

As you have above lied.

Sir you were not the first inventour of that expedient for the Horse, and if you could have faggotted all the foot one upon another in the Castle, what should have become of your friends in the Town between whom and you there was a joint protestation and oath of mutuall defence.

A false lye, Col: *Fiennes* both by his commands, & by all wayes and meanes endeavoured to keepe the Souldiers to their coulours and Guards,

mingling with our Souldiers, gave the Enemy advantage in the mixture, to plunder houſes, ſtrip and riſle our Souldiers, diſmount our horſe, to allure, intice and inforce from the Parl: ſervice many of them; and ſo to breake and diſſolve almoſt all that body foot and horſe: who thereupon ſcattered and diſperſed themſelves about the Country into harveſt-work for their preſent reliefe; Nor could the Commanders on the Enemies part remedy this evill which the Governours own folly had drawn upon him; and this is a better juſtification of the two Armies, then that wherewith the Governour by way of compliance tickleth them, (in his 11 page) Nor did the Governour beate his Drum *or call his foot Souldiers again to the Colours when he went out of Town, whereby they might march away with him in one intire body*; and bee kept together for the ſervice of their Countrey; Secondly, *Preſently upon the Articles agreed upon, the Governour ſet all the priſoners in the Town and Caſtle, at liberty*, theſe forthwith grew inſolent and fell to plunder both Town and Caſtle, before the enemy entered to take orderly poſſeſſion of them; theſe priſoners were many in number, and divers of them men of good quality taken by Sir *William Waller*; the Governour often complaining he was made Sir *William Wallers* Goale-keeper, and repining at the charge of keeping them, he was often adviſed *to remove them to a place of more ſafety*, where they might be kept as pledges for our friends in captivity: *London* and the Lord *Sayes* Iſle of *Lundy* were propounded. But for the firſt, the voyage was too chargeable, and for the laſt (*it is ſince conceived*) *the Governour was unwilling to ſend any company to that place, whereby the miſteries of that Iſland, might be diſcovered; and obſervation made what was carried in and out there: and when Sir* William Waller *moved Col:* Fiennes *to ſend away the ſaid priſoners by Sea* before the enemy came before the Town, *he anſwered* he would not, for that he would keep them to make his own conditions the better; his own Councells were alwayes the beſt, I meane for his own ends; to make good which, the Councell of War was well furniſhed with ſuffragan Captains, purpoſely made to vote for him. Much more might be ſaid upon this Subject, *eſpecially for abuſes done in Churches*, &c. whereby the love of the Town and Country was much alienated. But enough hath been ſaid of a bad matter, let us reſort to God for mercy, and to man for juſtice to be done in a fitting way, (that is openly and by man unintereſſed,) leſt for want of due rewards and due puniſhments

All theſe particulars ſhall be cleered at a Coſſcell of War, and for the point of powder, mentioned in the precedent page, that had not Col: *Fiennes* got ſome from beyond-ſeas, and otherwiſe by his indeavours, the Weſt had been loſt long ſince, and the 10 bartells he helped *Glocester* with ſaved it.

a Groſſe lye.

Thoſe that adviſed this, thought neither Towne or Caſtle very ſafe and tenable.

A baſe & groſſ-leſſe ſlander upon a Nobleman.

He remembers no ſuch anſwer, but conceives it a juſtifiable anſwer if he had ſaid it.

A malicious lye. He knowes that Col: *Fiennes* did what he could to ſuppreſſe ſuch diſorders which were occaſioned by the connivāce of other Commanders.

For the Priſoners, Col: *Fiennes* wiſhed Captaine *Birch*, to ſee if there could be meanes found to ſend them away by ſea, but he could not, and he deſired alſo Sir *Arthur Haſelrigg* to take ſome of them with him, but he would have none of them.

niſhments (the two Poles upon which the frame of Government turnes) the reforming part of the Common-wealth, become as corrupt as the part to be reformed, which God of his mercy forbid.

If lyers and ſlanderers be not puniſhed and Pillored, no men of honour will be able to live and doe ſervice, as Col: *Fiennes* doth not doubt to make it appeare at a Councell of Warre, that he made as good a defence of that place, as any hath been made of any place ſince this war, though not ſo long nor ſo ſucceſſefull, through other mens faults and the weake condition of the place. Sure they will not deny their hands when they ſee them, and Col. *Fiennes* will bring better proof of all that you deny, even of that which he ſaid concerning cloſe decked boates, then you can prove Major *Langriſhes* cowardize at *Munſtō Forly* when he was 10 miles off. I know not what he meanes by printing that certificate, and that Order of S *Wil: Wallers* Councel of War (whereof I deny the parentheſis to be true to my beſt remembrance) and for the Certificate, I am ſtill of the ſame judgement under the favour of this great Souldier, eſpecially if Sir *Wil: Wallers* words were true concerning his horſe, that they were ſuch raſcalls as he could never rule them.

THere hath lately come to my view a Letter written by Col: Nath: Fiennes *to my L. Generall, with no date to it, wherein (among other matters already confuted in the anſwer to his relation) he tells you he armed* 3000 *foot, and* 300 *horſe, and paid conſtantly* 2000 *foot and a Regiment of horſe for* 4 *of* 5 *moneths together ; This we deny, Col.* Pophams *Regiment of foot being armed and paid by the Country, and where he will find* 2000 *foot, thoſe excepted, we know not, unleſſe they lay hid in Prince* Ruperts *imaginary cloſe decked boates : he further ſaith, he was alwayes ready to furniſh Sir* William Waller *with armes, money, &c. It is denied for both, eſpecially for money, the money Sir* William Waller *had from* Briſtoll *being taken up upon the private ſecurity of divers Genelemen, Deputy-Lieutenants, and Committees of Parliament and others, Col:* Fiennes *alwayes repining thereat, and complaining they would draw dry the ſpring and ſtarve the Garriſon in the Town by thoſe courſes; this letter ſeemes to be atteſted under the hands of divers men, ſome whereof deny they ever ſubſcribed it.*

The true Copies of a Certificate under Col. *Fiennes* own hand, dated *July* 17. 1643. As alſo of an Order of a Counſell of War held in *Briſtol* the ſame day, expreſſing the true cauſes why Sir *W. Waller* left the City of *Briſtol.*

THE CERTIFICATE.

I doe conceive that Sir W. Waller *having only horſe, they would be of little uſe unto us for the defence of this City, and may be rather a burthen unto us in the conſumption of our proviſions, and therefore I doe approve of Sir* Wilhams *reſolution to march out of the Town with them, and to diſpoſe of them as he ſhall think moſt advantagious to the Cauſe.*

Briſtol, July 17, 1643. Nath: Fiennes.

THE ORDER.

It was Ordered at a Councel of War held in Briſtol, July 17. 1643.

That (according to the importunity of the Governour and his Officers) Sir Wil: Wallers *departure from* Briſtol, *will be of farre greater conſequence for the advancing of this preſent ſervice, then his remaining there. And after debate, it was concluded moſt convenient, That Sir* Will: Waller *ſpeedily march towards His Excellencie the Earle of* Eſſex, *or to* London.

Edward Hungerford.	Arthur Haſelrig.
Alexander Popham.	William Carr.
James Kerr.	Edward Cook.
Francis Dowet.	Jonas Van-druſch.

Finis.

Scotland Parliament 2

ACT OF THE CONVENTION OF ESTATES:

For putting the Kingdome into a Posture of Defence.

At Edinburgh the 26. of August, 1643.

THe Estates of this Kingdome presently conveened, taking into their serious consideration the danger imminent to the true Protestant Religion, his Majesties person and authority, and peace of his Kingdomes, by the multitude of Papists, Prelats and their adherents now in armes in England and Ireland, and the occasion thereby given, not only to the publick enemies of Religion abroad, but even to any dis-affected persons at home, to labour so far as in them lies, to subvert the Religion and Peace, now happily established within this Kingdome: And finding it necessary that all means be speedily used for preventing the practices of such, for preserving of the Peace, and keeping of his Majesties Subjects in a dutifull obedience to the Laws and publike Judicatories, and in Christian Unity among themselves, they have therefore resolved that this Kingdome be presently put into a posture of defence, and for the better and speedier effectuating thereof, they have nominate and appointed, and hereby nominates and appoints the persons particularly underwritten to be Colonells of Horse and Foot, within the severall Sheriffdomes and bounds therof, as well to Burgh as Land *respectivè* after specified, *viz.* Within the Sheriffdomes of *Edinburgh* principall, Hadinton, Peebles, and Bailliarie of Lauderdail, Colonells of the foot, the Earle of Dalhouchy, or the Lord *Ramsay* his son, *&c.* and the Provost and Baillies of Edinburgh for Edinburgh, Leith and Cannogate, and who have hereby power to choose their own Colonels and under officers. And for the Horse, the Earle of *Hadinton.*

Within the Sheriffdome of Berwick for the Foot, the L. *Balgony*, sir *David Home* of Wedderburn, *&c.* And for the Horse *John Home* of Blacadar.

Within the Sheriffdomes of Roxburgh and Selkirk, for the foot, the Earl of Lothian, the Earl of Bucleuche, *&c.* And for the horses sir *Wi: Scot* of Harden.

Within the Sheriffdom of Lanerick, for the foot, Col. *Lindsay* of Belstans, and sir *Wil: Carmichael* fiar of that ilk: and for the Horse sir *William Bailie* of Lamynton, and sir *Iames Hammilton* of *Fingalton.*

Within the Sheriffdomes of Dumfreis, and Annerdail, excepting so much as is before assigned to the Earl of Bucleuche, for the foot, the Earl of Queensberry, or *William Douglas* his brother, *&c.*

Jul. 6. 1643

Within the Sheriffdome of Fyffe and Kinroſhire, for the foot, the Earl of Dumfermlin, the Earl of Lindſay, &c.

Within the Sheriffdome of Forfar, for the foot, the Earl of Buchan, &c. and for the Horſe, ſir *Areskyne* of Din, and of *Tyllen*.

Within the Sheriffdom of Perth, for the foot, the L. *Gask*, &c. And for the Horſe, *Rollock*, younger of Duncrub, and *James Mercer* of Ady.

Within the Sheriffdome of Stirline, for the foot, the L. Levinſtoun, &c. And for the Horſes, ſir *Charles Areskyne*, and *Murray* of Polmais.

Within the Sheriffdome of Lithgow, for the foot, the Laird of Dundas, elder or younger: And for the Horſes, the Laird of Bonhard.

Within the Sheriffdoms of Dumbartan, Argyle, and Northiles, excepting the Lewis, and for Loquhaber, Moidert, Noidert, and Araſet, the Mr. of Argyle.

Within the Sheriffdom of *Bute*, for the foot, ſir *Ro. Montgomery* of *Skelmurly*.

Within the Sheriffdoms of Wigtoun, and Kirkcudbright, for the foot, the Vicount of Kenmure, &c. as alſo for the Presbytery of Wigtoun, excepting the Pariſhes of Mochrum, and Kirkewan, which with the Presbytery of Stranrawer, is to be joyned to Carrict, to be commanded by the Earl of Caſſillis, and for the Horſe of Kirkcudbright and Dumfreis, the Lo. *Kirkcudbright*: and for the Horſe of Wigtoun and Stranrawer, the Laird of Garthland.

Within the Sheriffdoms of Air and Renfrew, for the foot, the Earl of Loudoun, &c. And for the Horſe, the Lairds of Rowallan, &c. except the horſe of Carrict, who are to be commanded by ſuch as the E. of *Caſſillis* ſhall appoint.

Within the Sheriffdom of Kincardin, and the part of the ſheriffdom of Aberdene, next to Aberdene, and the ſaid Burgh and freedome thereof, for the foot, the Earl *Mariſchal*: and for the horſe, the Laird of Morphie; the horſe of Kincardin being reſerved to the Earl *Mariſchal*.

The naming Colonels and Committees of Aberdene, Orkney, Caitnes, &c. not named in this Act, are remitted to the Committee of Eſtates.

Within the Sheriffdome of Innernes, excepting ſuch places thereof, as are aſſigned to the Marques of Argyle, and Earle of Sutherland: for the foot, the Earl of Seafort, or his brother Pluſcarden, the L. of Tarbet, & Sir *Ja. Fraſer*.

Within the Sheriffdome of Bamff, for the foot, the Earle of Finlater, Lord *Gordon*, and the Earl *Mariſchall* for his owne land in S. *Fergus* pariſh.

Within the bounds of Elgin and Nairne, containing all the lands betweene Spey and Neſſe, and the Laird of Grants bounds, the Earle of Murray.

Within the Sheriffdome of Sutherland, Stranawer, and that part of Innernes betwixt Turbetnes and Dingwall, benorth Cromarty the E. of Sutherland.

And ſicklike the Eſtates nominates and appoints the perſons under-written, to be Committes and Commiſſioners within the ſeverall Shires, as well burgh as land, in manner to the effect following: That is to ſay,

In

In the Sheriffdome of Edinburgh principall, Sir *Archibald Johnſton* of Wariſtoun, *Preſton* of Craigmillar, Sir *James Dundas* of Arneſtoun, *&c.* Of which number the Lord Wareſtoun is Conveener, and in his abſence Maſter *George Winrhame.*

In the Conſtabulary of Hadinton, and Bailliery of Lauderdail, Sir *Patrick Hepburne* of Wauchton, Sir *Adam Hepburne* of Humby, Sir *John Hamilton* elder of *Preſton*, *John Hepburne* younger of Wauchtoun, Sir *John Sinclar* of Hermieſtoun, Sir *Patrick Cockburne* of Clerkinton, Sir *Alexander Douglas* of Spot, Sir *William Scot* of Harden, Mr. *John Hepburn* of Smetoun, Sir *Alexander Moreſon* of Preſtongrange, *James Douglas* of Cheſter, Mr. *James Sinſerſe* of Ruchlaw, *Patrick Inglis* of Elvinſtoun, *George Home* of Furde, *Francis Hepburne* of Beniſtoun, *&c.*

Purves for Dumbar, *Robert Seaton* Baillie of Tranent. Of which number the Laird of Wauchtoun, or in his abſence his ſon to be Conveener.

In the Sheriffdome of Peebles, ſir *Alexander Murray* of Blaikbarony, ſir *David Murray* of Stenhope, ſir *John Veitch* of Dawick, *James Naſmith* of Poſſo, *John Halden* of that ilk, *James Geddes* of Rachan, *John Dickſon* of Hartmire, *William Lyll* ſheriff-depute, *Andro Hay* of Hayſtoun, *William Govan* of Cardono, *Wil. Tuedie* of Wrae, *Ia Ruſſell* of Kingſide, *Jo. Williamſon* for Peebles, ſir *Jo. Veitch* Conveener, or in his abſence ſir *Alex. Murray.*

In the Sheriffdome of Selkirk, ſir *Io. Murray* of Philliphauche, ſir *Wil. Scot* younger of Harden, *Ia. Pringle* of Torwoodly, *Ia. Pringle* of Whitebank, *Hugh Scot* of Gallotheils, *Ro. Scot* of Whitſled, *Ro. Pringle* of Blindlie, *Rob. Scot* of Borthuickbra, *Fra. Scot* of Syntoun, *Wil Scot* of Tuſhillaw. *Tho. Scot* of Thodrick, *Io. Murray* of Sindhop, *Ia. Murray* of Dewchar, *Io. Scot* of Gilmourſcleuch, *Ro. Scot* of Bowhill, *Pa. Scot* of Thirlſtane, *An. Ker* of Sanderlandlaw, *Wil. Scot* of Mangertoun in Newwark, *An. Scot* of Fewſheils, *And. Scot* of Braidmedow, *Th. Scot* for Selkirk and *Ro. Scot* of Whitſled, or in his abſence ſir *John Murray* to be Conveener.

In the Sheriffdom of Berwick, ſir *Dav. Home* of Wedderburn, ſir *W. Hume* of Aiton, *Jo. Hume* of Blacader, ſir *Wil. Cockburn* of Langton, ſir *Alex. Swinton* of that ilk, ſir *Pa. Hume* of Polwart, ſir *Ia. Nicolſon* of Colbrandſpeth, *George Hume* younger of Wedderburn, *Alex. Home* of Halibrunton, Mr. *Har. Hume* of Heardrigs, *Io. Hume* of Nynewals, *Io. Renton* of Lamerton, Mr. *Geo. Hume* of Kimerghame, *Alex. Hume* of Reſtoun, ſir *Ia. Cockburn* of Ryſla, *Jo. Wilkie* of Foulden, *Pringel* of Stitchel, *Geo. Hume* of Eccles, *Io. Edgar* of Wedderbie, and ſir *Will. Hume* of Aiton, or in his abſence the Laird of Blacader to be Conveener.

In the ſheriffdome of Dumfreis, and the ſtewarty of Annerdaill, *Ja. Creichton*, brother to the Earl of Dumfreis, ſir *Ro. Grierſon* of Lag, ſir *Jo. Charters* of

Aimsfield, sir *Io. Grierson* of Rochal, Mr. *Tho. Kirkpatrick* of Closburn, M. *Geo. Douglas* of Peinyrie, *I. Douglas* of Morton, *&c. Th. Macbirnie* for Dumfreis: And the said Mr. *Io. Corson*, or in his absence *Th. Macbirnie* to be Conveener.

In the Sheriffdome of Lanerick, sir *Ia. Simervail*, sir *Ia. Maxwel* of Calderwood, *Alex. Hammilton* of Hags, *Ia. Hammilton* of Woodhall, *W. I. Bailly* of Carphin, *Gawin Hammilton* of Raploch, *&c.* sir *Wil. Carmichael* siar of that Ilk, and the said Mr. *Io. Carmichael*, or in his absence, *Dalserfe* to be Conveener.

In the Sheriffdome of Linlithgow, *Geo. Dundas* of that Ilk, or *Dundas* his son, sir *Arch. Stirlin* of Carden, sir *Ia. Stewart* of Kirkhill, *Wil. Drummond* of Ricarton, *&c. Alex. Hammilton* of Binning, *Geo. Bell* for Lithgow, and the Laird of Medop, or in his absence, *Babachla* to be Conveener.

In the Sheriffdome of Stirline, sir *Char. Areskine* of Cambuskeneth, *Io. Stirlin* of Harbetshyre, *Rollok* of Bonnokburne, *&c.* M. *Wil. Cunninghame* of Broomehill, and *Thomas Bruce* for Stirlin, and the said M. *Wil. Cunninghame*, or in his absence, *Thomas Bruce* to be Conveener.

In the Sheriffdome of Dumbartan, *Wil. Semple* of Foulwood, *Wal. Macaula* of Ardincaple, *Jo. Naper* of Kilmahew, *&c. Jo. Semple* for Dumbartan: and the Laird of Balvie, or in his absence, *Jo. Semple* to be Conveener.

In the Sheriffdome of Wigton, and Stewartrie of Kirkcudbright, sir *Patrick Mackie* of Larg, *Mackie* of Balmegie, *&c. Fergus Kennedy* for Stranrawer, And the Laird of Garthland, or in his absence Cardines to be Conveener.

In the Sheriffdome of Roxburgh, sir *An. Ker* of Greinheid, sir *Wal. Riddell* of that Ilk, *John Rutherford* for Jedburgh, *Gedeon Scot* in Harden, and *Archbald Douglas* of Cavers, or in his absence *Bonjedburgh* to be Conveener.

In the sheriffdome of Air, *Wallace* of Crage, sir *William Cunninghame* of Caprinton, sir *Hew Campbel* of Cesnok, *James Chalmers* of Gatgirth, *David Craford* of Kerse, sir *William Cochran* of Cowdoun, *James Fullerton* of that Ilk, *John Osburne* for Air, sir *William Cunninghame* of Cunninghameheid, *John Blair* of that Ilk, sir *William Mure* of Rowallan, sir *John Craford* of Kilbirnie, *Neil Montgomery* of Langshaw, *John Craford* of Crawfordland, *&c. Robert Macalexander* of Corselayis, *John Macilven* of Grimet, *David Bosual* of Asleck, *John Campbell* of Shankstoun, *Harry Geiso*, *John Lockhart* of Bar, *Thomas Stuart* of Gastoun, and Rowallan, or in his absence Gatgirth to be Conveener.

In the sheriffdome of Renfrew, sir *Lodovick Howston* of that Ilk, sir *John Maxwell* of Nether Pollok, sir *William Rosse* of Mewrestoun, sir *Patrick Maxwell* of Newark, *William Cunninghame* of Craigence, *John Birshin* of Bishoptoun, *Iohn Shaw* of Greenok, *Alexander Porterfield* of that Ilk, *John Stuart* younger of Blackhall &c. *Iohn Spewl* for Renfrew, *Robert Wallace* in Paisley, and the Laird of Houston, or in his absence Craigence to be Conveener.

In

In the ſheriffdome of Bute, *Stuart* of Kilcattan elder, *Stuart* of of Kilcattan younger, *Stuart* of Askok, &c. and ſir *Robert Montgomerie* of who is alſo to be Conveener.

In the ſheriffdome of Argyle, *Robert Campbel* of Glenurqhie, Sir *Duncan Campbel* of Achinbrek, &c. and the Laird of Glenurqhie, or in his abſence Achinbrek to be Conveener.

In the ſheriffdome of Clackmannan, Sir *Robert Bruce* of Clackmannan, &c. ſir *Alexander Shaw* of Sawchie, who is to be Conveener.

In the ſheriffdome of Fyffe and Kinroſh, *Arthur Areskine* of Scotiſcraig, *Lundie* of that ilk, or *Robert Maitland*, *William Scot* of Ardroſe, ſir *Thomas Morton* of Cambo, Colonel ſir *Iames Linniſdon*, *Rorbert Forbes* of Reres, or *William Forbes* his ſon, *Iohn Cunninghame* of Barns, *George Hay* ſiar of Nauchton, *Iames Airth* for Pittinweyme, ſir *Andro Bruce* of Earlſhall, ſir *George Hammilton* of Blaikburne, ſir *Michael Arnet* of that ilk, ſir *Iohn Weemes* of Bogie, ſir *Andro Skene* of Halyeards, *Iames Law* for Kirkaldie, M. *Robert Cunninghame* for Kingorne, *George Gardin* for Bruntyland, ſir *Iohn Areskine* of Otterſton, *Iohn Henderſon* of Fordell, ſir *Robert Colveill* of Cleiſh, &c. *Iames Sword* for Saint Andrewes, and *Andro Daw* for Crail, and Scotiſcraig, or in his abſence Denmylne to be Conveener.

In the Sheriffdome of Perth, Sir *Thomas Blair* of Baltheyock, ſir *Thomas Ruthven* of Freeland, *Iohn Olivant* of Bachilton, *Patrick Kinnaird* of Inchſture, *Peter Hay* of Leyis, ſir *Patrick Ogilvie* of Inchmartin, *Campbell* of Glenurqhie, M. *George Grahame* of Inchbrakie, *Iohn Blair* of Ardblair, M. *David Kinloch* of Aberbrothie, *David Grahame* of Gorthie, *David Carmichael* of Balmedie, *Iohn Grahame* of Balconie, ſir *Iohn Moncreiffe* of that ilk, ſir *Iohn Halden* of Glennegeis, &c. Sir *George Preſton* of Valfield, and Inchſture, or in his abſence Inchbrake to be Conveener.

In the ſheriffdome of Forfar, *Thomas Fothringhame* of Powrie, M. *Iames Durhame* of Pityarrow, or *Iames Durhame* in his abſence, *William Durhame* elder of Grange, *Iohn Scrimgeour* of Kirbſtoun, *Thomas Halybrunton* for Dundie, *Iames Chreichtoun* of Ruhven, *Georg Halybruntoun* of Killour, &c. M. *William Clepen* of Hedderſtacks, *Hunter* for Forfar, and the Laird of Birgton, or in his abſence Balnamoone to be Conveener.

In the ſheriffedome of Kincardin, Sir *Alexander Falconer* ſiar of Halkerton, ſir *Alexander Carnegie* of Pittarrow, *Patrick Falconer* of Newton, &c. M. *David Falconer* of Glenſerqher, and Whytrigs, or in his abſence Fettercairne to be Conveener.

In the Sheriffdome of Bamff, Sir *Robert Innes* of that ilk, *Ogilvie* of Kempkairn, *Aberacombie* elder of Birkinbog, ſir *Alexander Abercrombie* younger his ſonne, *Baird* of Auchmeden, &c.

William Lawtie, and the ſaid Laird of Birkinbog younger, or in his abſence M. *Alexander Douglas* to be Conveener.

In the ſherifflome of Aberdene, Sir *Alexander Irwing* of Drum, ſir *Gilbert Menyies* of Pitſoddels, *Patrick Leiſlie* for Aberdene &c. *Meldrum* of Haltoun, and the Laird of Drum, or in his abſence Philorth to be Conveener.

In the Sherifflome of Elgin, Nairne, and a part of the ſherifflome of Innernes, with the towne thereof, and Strathſpey, *John Grant* of Ballindalloch younger, & the Laird of Brodie, or in his abſence *Innes* to be conveener.

In the ſherifflome of Sutherland, and a part of Innernes, *Gray* of Skibo, *David Roſſe* of Balnagowne, ſir *Alexander Sutherland* of Duffus, *&c.* *Gray* of Skibo, or in his abſence Balnagowne to be Conveener.

In the ſherifflome of Caitnes, Sir *James Sinclar* of Murkil, *Francis Sinclar* of Tusbuſter, ſir *James Sinclar* of Canſper, ſir *John Sinclar* of Dunbeth, *James Sinclar* of Relter, *Alexander Sinclar* of Lachron, *&c.* *John Davidſone* Sheriff Clerk, and the ſaid Laird of Murkil to be Conveener.

In the Sherifflome of Orkney, *Stuart* of Maynes, *Harry Stuart* of Grinſay, *Thomas Buchannan* Sheriff, M. *Harry Aicken* Commiſſar, *Edward Coke*, *Magnus Taylor*, *John Baikie*, and *Harry Prince*, Bailies of Kirkwall, *&c.* *Hugh Halcro* of that ilk, and the Laird of Maynes, or in his abſence M. *Harry Aicken* to be conveener. With power to them (being once met by the Conveeners above ſpecified, or any of them *reſpective*, and ſworn by them for attendance and faithfull adminiſtration) or at leaſt any fourth part, or more of them, beſide the Conveener, whom they have power to make choice of among themſelves, after the firſt meeting, and not excluding the Colonells of the Shire, and well-affected Noblemen within the ſame, who pleaſeth to aſſiſt, and are hereby declared to have vote and place in their meetings; to appoint times of their meetings once in the week at the leaſt, at the head Burgh of the Shire, or any other convenient place they pleaſe, and there to take ſpeciall tryall, and make perfect liſts of the whole fenſible perſons betwixt 60 and 16, within their Shire, both Foot and Horſe, and to have a ſpeciall care to ſee them ſufficiently provided with Armes: And for that effect to call ſuch perſons before them, as they ſhall think moſt able either to Burgh or Land, to give up upon oath the liſts of the ſaids whole fenſible perſons and armes within the Shire, and to ſend an authentick double of the ſaid Liſt to the Committee of Eſtates at *Edinburgh*, as alſo with power to them to divide their Shires into ſeverall diviſions, and to appoint a diſtinct part thereof for every one of the Colonells within their bounds. And if any debate ariſe concerning the making of the diviſions which cannot be preſently ſetled with conſent, that the ſame be repreſented to the Committee of Eſtates, with power likewiſe to them, to reduce the whole fenſible

perſons

perſons in the Shiere, as well to Burgh as Land, into Regiments, Foot-companies, and Horſe-troups: which being done, that the Colonels by advice of that Committe, appoint all under-officers neceſſary for commanding all theſe under their charge, and to ſee them ſufficiently provided with all furniture requiſite, and that they have a care that they be dreil'd and exerciſed in managing their armes, every Regiment once in the moneth, and every Company or Troup once in the week, at ſuch place as the ſaids Committees and Colonels ſhall appoint: and who are hereby required to ſee the Captains of each company provided with Colours and Drums; and the Rutmaſters, with Trumpets and Cornets: and that they be in readineſſe, as they ſhall receive order from the Committee of Eſtates, to bring forth ſuch number and proportion of their Regiments, with ſufficient furniture, armes and proviſion, as they ſhall be required. Provided alwayes, that the Burrowes Royall within the Shires, ſhall have the nomination of their own Captains and under-Officers, and their men to be exerciſed within their own Town, and ſhall not be obliged to keep other places of muſtering in the Shire, till the Regiments of that diviſion where the Burgh lyes, be called to march, or go upon ſervice: In which caſe, each Burgh is to furniſh a proportionable number of well armed men, conforme to the number furniſhed by the Shire, and who are to go on in the ſervice under, and receive command from the Colonells, and other Officers named, as ſaid is. And for the more good ſervice, it is ordained, that the ſeverall Committees foreſaids, appoint ſome ſecure place for Magazins of ammunition and armes, for the uſe of the Shire. And that this whole ſervice may be the better furthered and advanced, the Committees and Colonells foreſaids, are hereby ordained to labour ſo far as in them lyes to entertaine unitie and love among all his Majeſties good ſubjects in theſe bounds, and that all private quarrels, in caſe any ſhall happen to fall out among any well affected perſons, be ſetled and removed amicably, or otherwiſe that the ſame be repreſented to the Committee of Eſtates at *Edinburgh*. And if any tumult or inſurrection break forth in the Shire by Malignants, or other diſaffected perſons, to uſe all meanes to compeſce the ſame, and if need be, to purſue the raiſers thereof in an hoſtile way, with the ſtrength of the Shire. And if the inſurrection or diviſion, come to that height, that the Shire where it falls out, is not able to ſuppreſſe the ſame, that the Colonells, Committees and Commanders of the next adjacent Shires on all quarters (with whom the Committees *reſpective* are to keep correſpondence) joyn for ſuppreſſing the ſame, as they ſhall receive advertiſement from the Committee of Eſtates, or Committee of the Shire, where the inſurrection is, and in caſe of any Forraine invaſion by Sea or Land, that the Colonells and Commanders riſe in armes with the whole ſtrength of the Shire, Horſe and Foot, for

reſiſting

reſiſting the ſame, and by Beacons and otherwiſe to give timous advertiſement thereof to the Countrey, and next adjacent Shires, who are hereby commanded to riſe and concurre in the purſuit of the ſaids invaders and raiſers of commotion and trouble: And if they, or any others aſſiſting them in theſe unlawfull deeds, ſhall flee to ſtrengths and houſes, with power to the ſaids Colonells and commanders, and all other that joyn with them, to raiſe fire, aſſiege the ſaids ſtrengths and houſes, and uſe all other kind of warlike engines that can be had for recoverie thereof, and apprehending the ſaids perſons or their aſſiſters: And if in execution hereof, any ſlaughter, mutilation, or other accident ſhall fall out upon the perſons ſo purſued, The Eſtates declares the Colonels, and others foreſaids, free thereof, and of all pain or danger they may incur therethrough for ever: And ordains and commands all his Majeſties good Subjects to aſſiſt the ſaids Committees and Colonels, in the proſecution of this Commiſſion, under the pain to be eſteemed and puniſhed, as enemies to Religion, the Kings Majeſty, and their Native Country, and airt and pairt of the ſaids inſurrections. And to the effect the ſaid Colonels and Committees, may the better attend this charge, with power to them or *Quorum* thereof fore-ſaid, To inflict and uplift unlawes aff the abſence, to nominate and elect Clerks and other Officers needfull, and to appoint Fees to them for that ſervice: and if any places of the ſaids Committes vaik by deceaſe or otherwiſe, with power to the *Quorum* there, to receive others in their place: And notwithſtanding hereof, it is ſtatute and ordained, that none be admitted, nor ſuffered to remain as Members of the ſaids Committees, nor have publick charge in the Shire, but ſuch as ſhall ſubſcribe the Articles to be ſent into the Shire by the Eſtates, or Committee thereof, with advice of the generall Aſſembly, or Commiſſioners thereof. Like as the ſaids Committees are hereby ordained to obey and put in execution all orders and inſtructions to be ſent unto them by this Convention or Committe of Eſtates, and give frequent advertiſement of their proceedings, and of the condition of the Shire, and of the names of all the Papiſts and diſ-affected perſons within their bounds, to the Committee of Eſtates, to whom they ſhall be anſwerable for the diſcharge of this truſt committed to them by this Commiſſion, which is to endure while the ſame be recalled by the Parliament, Convention of Eſtates, or Committees thereof. *Finis.*

Edinburgh, Printed by *Evan Tyler*, and Reprinted at London for *Thomas Underhill* at the ſigne of the Bible in Woodſtreet, 1643.

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The M. of Newcastle beaten from his Out-workes.
A Treaty with the Rebels in Ireland,
An Order concerning the Companies of London.
The Scots Covenant taken.

Numb. 19





Mercurius Civicus.

LONDONS

INTELLIGENCER:

OR,

Truth impartially related from thence to the whole Kingdome, to prevent miſ-information.

From *Thurſday Septemb.* 28. to *Thurſday Octob.* 6. 1643.

THis Weeke hath not afforded much certaine intelligence from any parts of the Kingdom, and we have the leſſe by reaſon that ſince the late remarkable fight neere *Newbury*, the two maine Armies in the Kingdome have layne ſtill without effecting any remarkable action; The Kings Army having no mind (as yet) to ſtirre, for that they loſt ſo many and ſo conſide-

rable and Honourable perſons in that fight; that (as is confeſſed by thoſe of their owne party, though commonly they are unwilling to acknowledge as little truth as may be) the right wing of their Nobility and gentry were either ſlaine, or dangerouſly wounded, and moſt of their Infantry totally routed and defaced. For the Army of his Excellency the Parliaments Lord Generall, it is at the preſent at *Windſor* and the parts adjacent, till his Excellency hath received a ſupply of money for the payment of the Army, that ſo he may ſet forward with the more advantage againſt the Army of Cavaliers, which it is conceived will not be long before it be effected, and that they will ſuddenly advance; ſo that we ſhall (through the bleſſing of God upon their endeavours) have great hopes of a more ſpeedy concluſion of theſe uncivill and unnaturall Civill-warres. For the taking of *Reading* by the Kings Forces, and their fortifying of it (of which many fictious reports were this and the laſt weeke raiſed about this City and ſeverall other parts; it is neither certaine nor probable, that Towne being ſo impoveriſhed, and deſtitute of any proviſions, that it is neither fit nor of any conſequence to be fortified by either party, onely for the preſent many Troops of Horſe of both Armies make uſe of it for refreſhment as they ſhall ſee occaſion or conveniency.

On Sunday laſt, being the firſt of *October* in the afternoone the League or Covenant appointed to be taken by the inhabitants of the three Kingdomes of *England*, *Scotland*, and *Ireland*, was taken in moſt parish Churches in and about *London*, many Miniſters in their ſeverall Sermons explained the ſaid Covenant, and ſhewed the neceſſity and utility of taking it by many arguments, and after Sermon ended the ſaid League was cheerfully ſubſcribed unto by ſuch of each pariſh who had prepared themſelves for it, which in moſt places were very many. A faire preſident and encouragement for the reſt of the Kingdome to ſubſcribe willingly unto this Covenant, which will be ſo effectuall a meanes of advancing and continuing the true Proteſtant Religion, eſtabliſhing and preſerving the Lawes and and liberties of all the three Kingdomes, to themſelves and their poſterity after them.

For the Army under the command of Sir *William Waller*, it it now almoſt compleated, he having a lready abody of about 5000. Horſe and Foote, which it is conceived will bee ready to advance with the

the Army of his Excellency the Earle of *Eſſex*. Many of his Horſe are quartered neere *Baſing*-houſe, and ſeverall parts of *Hampſhire*, the better to ſecure that part of the County from the plundering of the Kings Force. Alſo for the better ſupply and more ſpeedy raiſing of moneys for the ſeverall Armies raiſed and continued by both Houſes of Parliament in their owne defence and for the preſervation of the Kings Majeſty, the true Proteſtant religion and the Lawes of this Kingdome: An Order paſſed both Houſes of Parliament, on Saturday September 30. to this effect, viz *Whereas the Companies of London have bin rated by an Act of Common-Councell towards the raiſing of moneys advanced by the City, for the publique ſervice; for the repayment whereof, the City is ſecured by Ordinance of Parliament. And whereas there are divers Companies that are behind in the payment of the Rates ſo aſſeſſed upon them: It is this day ordered by the Lords and Commons, That the ſaid Companies ſo in arreare doe forthwith pay their rates aſſeſſed upon them. Or otherwiſe, that the Lands and Revenues of the ſaid Companies ſhall be ſequeſtred in the like manner, as the eſtates and Revenues of Delinquents, by the Ordinance of Sequeſtrations are and ought to be ſequeſtred.*

The ſame day alſo both Houſes of Parliament agreed upon a Declaration to be publiſhed to the Kingdome, ſhewing the dangerous and pernicious effects which are likely to happen both upon *Ireland* and this Kingdome by reaſon of a Ceſſation of Armes, which (by vertue of a pretended Commiſſion from his Majeſty is to be entertained with the blood-thirſty Rebels in *Ireland*. In which Declaration the evill effects of ſuch a Ceſſation, if it ſhould be obtained) are ſet forth by many undeniable arguments, ſome of which are theſe that follow: viz.

1. *For that the councell and deſigne of this Ceſſation or Treaty of peace with the Rebels, paſſeth from the Rebels and Papiſts themſelves for their owne preſervation, and for the more ſpeedy putting in execution of their cruell and divelliſh deſignes.*

2. *For that during all the ſeverall paſſages and negotiations, the Houſes of Parliament were never acquainted by the States of* Ireland *with the Treaty of a Ceſſation, much leſſe was their advice or councell demanded, notwithſtanding that the care and managing of the warre was derived on them both by Act of Parliament, and by His Majeſties Commiſſion under the great Seale, in theſe words:* viz. *To adviſe, order, and diſpoſe of all things concerning the government and defence of that Kingdom.*

3. *That great prejudice will thereby redound to the Proteſtant religion, and the encouragement it will give to the practice of Popery, when theſe Rebellious Papiſts ſhall by this agreement continue and ſet up with more freedome their Idolatrous worſhip and other Popiſh ſuperſtitions, to the great griefe and diſcontent of all true Proteſtant hearts.*

4. *That this Ceſſation will prove diſhonourable to the publique faith of this Kingdome, it will elude and make nul the Acts and Ordinances of Parliament made for the forfeiting of the Rebels Lands.*

5. *It will be an occaſion, that many poore diſtreſſed Proteſtants turned out of their eſtates by this Rebellion, muſt ſtill continue begging their bread, whilſt the Rebels ſhall dwell upon their Lands and Houſes.*

By which Declaration and Arguments, the deſires of the Parliament for the good of that Kingdome are manifeſted, and that it is not (through any negligence of theirs) that that Kingdome is brought to that extremity wherein it lies at this time, and it may further teſtifie their unparaleld zeale for the true Proteſtant Religion; that they rather expreſſe a full revenge for the wrongs and miſeries, and a full ſatisfaction of the goods, yea, and of the precious lives of above an hundred thouſand Proteſtants, who have periſhed in this rebellion, rather then any treacherous peace to bee concluded with them, which will hold no longer then their advantages and opportunity remaine. Their generall Maxime being, *That no faith is to be kept with Hereticks:* which ſhould the rather be avoided, for that the Articles of the Rebels demands are related to be theſe:

1. *That*

1 *That they ſhould have a free Parliament, with their Roman Prelates and Dignitaries to ſit in the Houſe.*

2 *That the meanes of the Biſhops and Proteſtant Miniſters ſhould be reſtored to their Clergie.*

3 *That no ſatisfaction ſhould be demanded by the Britiſh for any loſſes they ſuſtained.*

4 *That any Plantation taken from the Iriſh within theſe twenty yeeres ſhould be of no effect, but the land ſo planted to be confirmed on the lawfull heire.*

5 *That no Lord Deputy ſhould be Governour of that Kingdome, but two Lords Juſtices, whereof the one ſhould be Iriſh, the other Engliſh.*

Theſe Articles require no explanation, they are ſo palpably contrary to all reaſon or ſence, and ſo prejudiciall both to the Proteſtant Religion, and to the Proteſtants in all the three Kingdoms.

Concerning the Scots (of whoſe comming into *England* there is a generall expectation) it is confidenly reported by ſome, That eighteene thouſand of them are come into *Northumberland*, but we have no Letters, nor yet any more certaine confirmation of it. I ſhall therfore leave it doubtfull, till time doth more evidently proclaime it. This is moſt certaine, That about five hundred of them are come into *Berwicke*, to ſecure and defend that place againſt the comming over of the reſt, who are in great readineſſe.

For the Towne of *Hull*, it is yet likely to hold out much longer (notwithſtanding the many reports of Malignants concerning the taking of it) the condition of that Towne is imparted in a Letter lately ſent from thence to this effect: The Marqueſſe of *Newcaſtles* Forces to the number of fifteene thouſand, as is conceived, lie at *Cottingham* and *Newland*, thoſe that lie neereſt are about a mile and halfe off the Towne: they have caſt up ſeverall works againſt the Towne, and have planted divers peeces of Battery in them, and daily make many ſhots againſt the Towne, but with no ſucceſſe; and the Towne alſo doe every day diſcharge their great peeces from their workes and Blockhouſes againſt the enemies workes, but we cannot be certified of any execution done by them. They have cut off all our freſh Waters, notwithſtanding which, we have no want of any pro-

viſion, but doe unanimouſly reſolve to hazard our lives, rather then to yeeld poſſeſſion of the Towne.

On Munday October 2. both Houſes of Parliament paſſed an Ordinance for the Felling and Cutting of Wood within threeſcore miles of *London*, in ſuch places and quantities as by a Committee appointed by both Houſes of Parliament for that purpoſe ſhould be thought meet, which wood is to be taken out of the Woods, Groves, Springs, and other lands where ſellable Wood is, or ſhall be growing and being, belonging to any Arch-Biſhop, Biſhop, Deanes and Chapters (in their politicke or naturall capacitie) Papiſts, and other Delinquents deſcribed in the Ordinance for the ſequeſtring of Delinquents eſtates, and in all Forreſts, Chaſes, and Parkes belonging to the Kings or Queenes Majeſtie. This courſe is appointed by the Lords and Commons to be ſpeedily put in execution, for the better ſupply of the City of *London* with Fuell at a reaſonable rate, and eſpecially the poorer ſort who are to be ſupplied firſt, and afterwards the rich, paying ſuch rates as by the ſaid Committee appointed by both Houſes of Parliament ſhall be thought fit. And this is to continue till ſuch time as both Houſes of Parliament ſhall inhibit and recall it.

On Tueſday October 3. there was a report in the City concerning the taking of *Shrewsbury* by Sir *William Brewertons* Forces, but there were then no Letters came to Towne for confirmation of it.

The ſame day alſo the Lords and Commons paſſed an Order for publiſhing the Ordinance of Sequeſtration of the King, Queene, and Princes revenue in theſe words:

WHereas the Lords and Commons aſſembled in Parliament, upon the one and twentieth day of this inſtant moneth of September, paſſed an Ordinance for the ſeizing and receiving of His Majeſties, the Queenes and Princes Revenue for the ſervice of the King and Parliament, together with all Arrears thereof, and other Debts any way due to his Majeſtie, the Queene, or Prince. It is therefore this day ordered by the ſaid Lords and Commons, That the ſaid Ordinance ſhall bee forthwith publiſhed in the ſeverall Counties, and all the Market Townes within the Realme of England, *Dominion of* Wales,

Wales, *and Port and Towne of* Berwick; *to the intent that all Farmers, Fee-Farmers, Tenants, Debters, Receivers, and all the Officers and Persons whom it shall concerne may take notice thereof, and conforme themselves thereunto, and pay their Moneys respectively to such Persons and Receivers as are or shall be appointed by vertue and according to the direction of the said Ordinance, and not to any other person whatsoever, as they will answer the contrary at their perill. And it is further Ordered, That the Deputy-Lieutenants, and Committees of Parliament, or any one of the said Deputy-Lieutenants, or Committees in each severall County, City, or Place within this Realme of* England, *Dominion of* Wales, *and Port or Towne of* Berwick *are hereby authorized and required to cause the same to be published accordingly.*

From *Hull* the last information is, That the Marquesse of *Newcastle* is beaten from two of his works which he had made against it, and many of his men slain, so that it is conceived, he will shortly be forced to raise his siege from thence, that Town being too strong for his Army to surprize, and that the next weeke we hope to informe more fully of the raising of that siege.

Sunday last, an Order from the Committee sitting at *Camden* house, was read in severall Parish Churches about *London*, in these words following:

IT is desired by the Committee for Sequestrations of the Estates of Papists and Delinquents within the jurisdiction of the Lord Major, That for the ease of those who have already liberally contributed to the Parliament, and for the better putting in execution the Ordinances of Sequestrations; the Ministers and Lecturers of each Parish doe the next Lords Day (being the first of October) *give publike notice in each Parish Church, That the Rents and Estates of all Papists are to be sequestred by the said Ordinances, and of all such who have voluntarily contributed any aid or assistance to the Forces raised against the Parliament, or have gone, or shall goe to any of the Kings Armies, or other Forces raised without consent of both Houses of*

Parlia-

Parliament, and have there continued, and ſhall not, within ten dayes after Sequeſtration of their eſtates, ſhew ſufficient cauſe to the ſaid Committee of their abſence; and of all ſuch as ſhall fraudulently imbezzel, conceale, or convey away any part of their eſtate, without valuable conſideration, thereby preventing the payment of any Taxes or Aſſeſſements laid upon them by any Ordinances of both Houſes of Parliament; or that, after any ſuch Tax laid on them, convey themſelves away, whereby ſuch Taxe cannot be executed on them, or on their eſtates, according to the ſaid Ordinances: And that for the diſcovery of ſuch eſtates ſo imbezzeled and concealed, belonging to ſuch Papiſts and Delinquents as aforeſaid, the ſaid Ordinance alloweth twelve pence in the pound, to be paid to every perſon ſo making diſcovery to the ſaid Committee.

The Houſe of Commons have paſſed another Ordinance, to this effect, That whereas divers Lords, Knights, Gentlemen, and ſeverall Colonels, Officers and Souldiers now reſiding in the Cities of *London* and *Weſtminſter*, and the lines of Communication, are deſirous to take the ſolemne League and Covenant appointed to be taken by the three Kingdomes, on Friday the 7th of October next: *It is this day ordered by the Commons aſſembled in Parliament, That Maſter* Carrill *of Lincolns-Inne be deſired to preach on Friday next in the forenoone, to thoſe that ſhall ſo meet, for the taking of the ſaid Covenant; And a Parchment-Roll, with the ſaid Covenant written therein ſhall be prepared for every one that takes the ſaid Covenant to ſubſcribe his name; And Colonell* Long *and Mr.* John Brown, *Members of the ſaid Houſe, are to ſee the names ſubſcribed accordingly.*

It is alſo ordered by the Houſe of Commons, That ſuch perſons who inhabit in the ſeverall Pariſhes in *London* and *Weſtminſter*, who did not ſubſcribe unto the ſaid Covenant on Sunday laſt, ſhall take it on the next next Lords Day, being the ninth day of this inſtant October, againſt which time they are to prepare themſelves for the more ſolemn ſubſcription thereunto.

This is Licenced, and Entred in the Hall Booke according to Order.

London printed for *Tho. Bates* and *John Wright*. 1643.

The Kings Proclamation. *Numb.3.*

The True Informer:

CONTINUING

A COLLECTION

Of the most speciall and observable

PASSAGES,

Which have beene informed this Weeke from severall parts of His MAJESTIES Dominions.

From Saturday Sept.30. *to Saturday* Octob.7.1643.

I. *A Proclamation from* Oxford, *containing some matters of high concernment.*

II. *A Relation of the comming of the French Ambassador into* London *on Friday last.*

III. *A true Relation from* Hull, *and of the repulse of the Marquesse of* Newcastle *from thence.*

IV. *A true Relation of Sir* Thomas Fairfax *his comming into* Lincolnshire, *and joyning with Colonell* Cromwels *Forces.*

V. *A Relation concerning the Archbishop of* Canterbury's *comming to tryall the next Terme; and the Articles exhibited against him.*

VI. *A Relation of the Lord* Digbys *being made Secretary of State at* Oxford.

LONDON,

Printed for *John Wright* and *Thomas Bates*, and are to be sold at their shops in the Old-baily, 1643.

The true Informer.

CONTINUING

A Collection of the moſt ſpeciall and obſervable paſſages which have been informed this weeke from ſeverall parts of His MAJESTIES Dominions.

Hull.

THe ſiege of the Towne of *Hull* (as conſiderable as any other Towne in the Kingdome) being the chiefeſt Deſigne that is at this time in agitation in any part of the Kingdome, it will not be amiſſe to begin this weekes Informations with a relation of the lateſt Intelligence from thence; which, as we are informed from very good hands, is thus; On Wedneſday the ſeven and twentieth of September, the Lord *Fairfax* (Governour of the ſaid Towne of *Hull*) was then in a very ſecure and ſafe condition, though the Marqueſſe of *Newcaſtle* made his approaches neerer then ordinary unto the Towne, and was then about a mile diſtant from it; they ſhot iron Bullets into the Towne of about thirty pound weight, and had like to have fired ſome part thereof; The Bullets being taken hot out of the furnace, and put into the Cannon, and diſcharged. The whole number of the Beſiegers is conceived to bee neere fifteene thouſand, moſt of whom are the Inhabitants of *Yorkeſhire*, whom the ſaid Marqueſſe hath forced to come to his aſſiſtance: He lately made a furious onſet againſt the Towne, but was repulſed from his maine workes by the noble Lord *Fairfax*, and forced to retreat, with the loſſe of many of his Souldiers, with their Armes and ſeverall Engines which they wrought with in their workes. This was done in a place called

led *Scowſcots*, by which repulſe, and the great terrour that Popiſh Army hath of the comming of the Scots into thoſe parts, the Marqueſſe of *Newcaſtles* Armie doth rather decreaſe then otherwiſe: and it is not doubted, but upon the approach of the Scots Army, the Marqueſſe his Army will bee ſoone diſſipated, and the Newcaſtellians forced to part with their Coals at far cheaper rates then now they doe.

Oxford.

It is certainly informed, That the Lord *Grandiſon* lately died there of his wounds received at *Newbury*. That there hath beene new Honours lately conferred upon the Queenes Favourites, and that the Lord *Cottington* is made Lord Treaſurer; and the Lord *Digby*, formerly accuſed by the Parliament of high Treaſon, and by his Majeſties owne Proclamation, declared a Traitor, made Secretary of State in the roome of the Lord *Falkland*, killed at *Newbury*.

Lincolnſhire.

2 For the truly valiant Commander, Sir *Thomas Fairfax*, he hath ſhipped all his horſe from *Hull*, and they are ſafely arrived at *Saliſtes* on the eaſt coaſt of *Lincolnſhire*, and have joyned themſelves with the Forces under the command of the Lord *Willoughby* of *Parham* and Colonell *Cromwell*; ſo that now they are in all about five thouſand ſtrong; and it is not doubted, but that wee ſhall ſhortly heare of ſome conſiderable action done by them againſt the Popiſh Army, notwithſtanding all the fictions of Malignants to the contrary.

Kent.

3 We will now take a ſhort view of paſſages neerer home, and the firſt thing which will be neceſſary to be imparted, is, of the arrivall of an Ambaſſadour from *France*, who is imployed from thence by the Queene-Regent, and is to treat in her behalfe both with His Majeſtie of *England*, and the Parliament: The effect of his Embaſſie being (as it is reported) to mediate a Peace and Accommodation of the now unhappy differences betweene the King and Parliament. Wedneſday night laſt, the ſaid Ambaſſadour viz. *Mounſier Creſſey* lodged at *Graves end*: and on Thurſday laſt, the Parliament, to tender their reſpects of any Embaſſie comming unto them from that Kindome, appointed ſome of their Members, *viz.* one of the Houſe of Lords, and two of the

Houſe of Commons, to goe that day to *Graveſ-end*, and ſeverall of the Kings Barges were ſent from *London* with them, unto the ſaid places, to bring the ſaid Ambaſſadour unto Somerſet houſe, which is the place appointed for his entertainment. It is conceived, the ſucceſſe of his Embaſſie will be of very great concernment unto this Kingdome.

London:

4 The City affords us this weeke (amongſt other remarkable accidents) this information; That the conſtant and valorous Souldier, Captaine *Lilburne*, who was about ſix yeeres ſince perſecuted by the Biſhops, and had a moſt ignominious, cruell, and ſhamefull puniſhment inflicted upon him by their command, for his withſtanding and oppoſing their popiſh and ſuperſtitious practiſes; And ſince his releaſement from their tyranny by this Parliament, and imployed by them in a place of command for their defence, was about halfe a yeere ſince taken priſoner by the Cavaliers, carried to *Oxford*, and there detained in priſon, where he ſuffered unexpreſſible penury, cruelty, and miſery; from whence being delivered, to the joy of all his friends and well-wiſhers, he came into *London* upon Saturday laſt being the 30. of Septemb. He and ſome other of the Parliament Souldiers were exchanged for divers of the Cavaliers which had been formerly taken by the Parliaments Forces.

Oxford.

5. This weeke there iſſued out a Proclamation from *Oxford*, pretending His Majeſties authority, Dated the 25 day of *September*, the effect whereof is as followeth:

Whereas His Majeſty hath by ſeverall Proclamations, bearing date the eight day of March *laſt, and the ſeventh day of* Aprill *laſt, publiſhed His Reſolution to grant His Commiſſions for the ſeizing of the Goods, and Sequeſtring the Eſtates of all ſuch perſons who are in Rebellion, or doe aſſiſt thoſe who are; to the intent that ſuch their Goods, and Rents may be ſafely depoſited, untill ſuch time as the Offenders can be brought to legall Triall. He doth therefore command all Perſons who are any waies indebted unto, and all the ſeverall Tenants of ſuch*

Perſons,

Perſons, to forbeare to pay any Rents or Debts due to the ſaid ſeverall Perſons, but to detaine the ſame in their hands towards the maintainance of the Peace of the ſeverall Countries, and the Reparation of ſuch men who have ſuffered by the violence of the Rebels. And it is alſo in the ſaid Proclamation declared, *That as His Majeſty hath already iſſued out ſeverall Commiſſions into divers Countries, in which He hath given Authority to the Perſons truſted by His Majeſty to diſtinguiſh betweene thoſe who have been active and malicious contrivers of this Rebellion, and thoſe who have been through weakeneſſe or feare ſeduced by them: So His Majeſty will daily iſſue out other Commiſſions to the ſame purpoſe. And His Majeſty doth ſtraitly charge and command all Perſons of what Condition ſoever, as they will anſwer their Diſobedience at their utmoſt Perils, That they pay no Rents or Debts which now are, or hereafter ſhall grow due to any perſons who either are, or lately have beene in rebellion, (and have not ſince ſubmitted themſelves to His Majeſty) or to any ſuch who adhere to, or aſſiſt thoſe who are in Rebellion, and that they preſume not to receive any Goods, Money or ſtocke in truſt for any ſuch Perſons, but that they faithfully account and pay the ſame to ſuch Perſons as either are or ſhall be intruſted by His Majeſty for that purpoſe, and that he will proceed againſt all ſuch perſons who ſhall wilfully, and peremptorily diſobey His Majeſty therein, as againſt Perſons notoriouſly diſaffected to Him and His ſervice. Alſo requiring, That the ſaid Proclamation be read in all Churches and Chappels through this Kingdome.*

In which Proclamation, pretended to be ſet forth by the King, and with His conſent, it may be obſerved, that there is no mention made who are thoſe Rebels that are intended by it; and therefore there being no other Rebels in this Kingdome, but what are at the diſpoſe of the Kings evill Councellours at *Oxford*, who have ſurpriſed the Perſon of the King, withdrawne Him from His higheſt Court the Parliament, and under that pretence have raiſed Armes againſt the

Religion,

Religion and Lawes of this Kingdome. It is therefore neceſſary that all true Patriots and lovers either of the true Proteſtant religion, their King or Country, to make uſe of this opportunity, and (according to a former Ordinance of Parliament for that purpoſe) deſiſt from paying their Rents or Debts which they owe to any perſons who take part with the Papiſts, Delinquens, and evill Councellors, who are now, notwithſtanding all their ſpecious and colourable pretences to the contrary, actually in rebellion againſt the Kings Majeſty, the Lawes of the Land, and againſt His higheſt Court of Parliament. That ſo by withdrawing ſewell or meanes of ſupportment from thoſe that have kindled this fire amongſt us, there may be a more ſpeedy period put to the unhappy differences now in this Kingdome.

Redding.

For the Town of *Redding* in *Berkeſhire*, it is certainely informed, That many of the Kings forces both Horſe and Foot are come in thither, and are now fortifying of that Towne, intending to make it their Winter-quarters; but it is expected, that a conſiderable party of his Excellencies Forces will be ſhortly ſent thither to interrupt them in their enterpriſe, and hinder them from any further fortification or remaining in that Towne, for that if they ſhould be permitted to goe on in that deſigne, it would prove of much evill conſequence unto the City of *London*.

On Tueſday laſt *Octob.* 3. The Honourable Houſe of Commons had ſome conſultations about reviſing the charge againſt the Archbiſhop of *Canterbury*, and intend to remove him to be tried the next Terme at Kings-bench-barre, upon the 14. Articles of High-treaſon, formerly alledged againſt him in the name of the ſaid Houſe of Commons, and of all the Commons of *England*: which Articles (as they were formerly drawn up) for better ſatisfaction, I have here inſerted.

1. THat the ſaid William Laud, *Archbiſhop of* Canterbury, *hath traiterouſly laboured to ſubvert the fundamentall Lawes and government of the Kingdome, by giving His Majeſty advice privately, and at Councell-Table, High-Commiſſion, and in other places ſaid, that he would have them governed by Civill lawes, and further ſaid, He would make the proudeſt ſubject in the Kingdome to give way to him; and being told it was no Law, he replied, he would make it Law, and that the King might*

might at his owne pleaſure take away without Law, and make it warrantable by Gods Law.

2. His countenancing of Bookes and their Authors for the maintenance of his unlimited and abſolute power, wherein the power of the Parliament is denied, and the Biſhops power of Prelacy ſet up.

3. That he traiterouſly went about to interrupt the Iudges by his threatnings, and other meanes, to conſtraine them to give falſe judgement in caſe of Shipmoney, as will appeare both by writings, and his hand, by teſtimony of divers perſons of good worth and quality.

4. That he hath taken bribes, and ſold Iuſtice in the High Commiſſion court, as Archbiſhop, and hath not onely corrupted the Iudges there, but hath alſo ſold judicious places to be corrupted.

5. That he hath endeavoured the encroachment of Iuriſdiction and inſtitution of Canons, which are not onely unlawfull, but prejudiciall to the ſubjects; and that he hath exerciſed his authority very cruelly, both as a Chancellour, Commiſſioner, and Iudge.

4. That he hath traiterouſly aſſumed a capitall power over His Majeſties ſubjects, denying his power of Prelacy as from the King.

7. That by falſe erronious Doctrines, and other ſiniſter wayes and meanes, he went about to ſubvert Religion eſtabliſhed in this Kingdome, and to ſet up Papiſtry and ſuperſtition in the Church.

8. That by undue meanes and practices he hath gotten into his hands the power of nominating Miniſters to ſpirituall promotions, and hath preferred none but ſcandalous Miniſters thereunto, and hath preferred corrupt Chaplains to his Majeſtie.

9 That his owne Miniſters, as Heywood, Leyfield, and others, are notoriouſly diſ-affected to Religion.

10 That he hath endeavoured to reconcile us to the Church of Rome, and to that end hath imployed a Ieſuite and a Papiſt, and hath wrought with the Popes Agent in ſeverall points.

11. That to ſuppreſſe Preaching, he hath ſuſpended divers good men, and hath uſed unlawfull meanes, by Letters, and otherwiſe, to ſeverall Biſhops to ſuppreſſe them.

12. That he hath traiterouſly endeavoured to ſuppreſſe the French Religion here amongſt us, which is the ſame that we are of; and the Dutch Church, and to ſet diviſion between them and us.

13. That he hath traiterouſly endeavoured to ſet diviſion betweene the King and the Subjects, and hath gone about to bring in Innovati-

ons,

vus into the Church, and hath induced the King to warre with the Scots, and many upon their death beds to give towards the maintenance of the warre; and hath cauſed the Clergy to give freely towards the ſame. And hath brought in many ſuperſtitions and innovations into the Church of Scotland: *And that he procured the King to breake the pacification, whereby to cauſe a bloody warre betweene the two Kingdoms.*

14. *That to preſerve himſelfe from being queſtioned for theſe and other his traiterous deſignes, from the firſt yeere of his Majeſties reigne till now, he hath laboured to ſubvert the rites of Parliamentary proceedings, and to incenſe His Majeſtie againſt Parliaments.*

By all which Words, Counſels and Actions, he hath traiterouſly laboured to alienate the hearts of the Kings liege people from His Majeſtie, to ſet diviſion betweene them; and to ruine and deſtroy His Majeſties Kingdomes, for which they impeach him of high Treaſon againſt our Soveraigne Lord the King, his Crowne and Dignitie.

And the ſaid Commons by Proteſtation, ſaving to themſelves the liberty of exhibiting at any time hereafter, any other accuſation or impeachment againſt the ſaid *William Laud* Archbiſhop of *Canterbury*, and alſo of the replying to the Anſwers that hee the ſaid Archbiſhop ſhall make unto the ſaid Articles, or to any of them; and of offering prooſes alſo of the premiſes or any of them, or any other Impeachment or Accuſation that ſhall be exhibited by them, as the cauſe ſhall, according to the courſe of Parliaments require, doe pray that he the ſaid *William Laud*, Archbiſhop of *Canterbury* may be put ſpeedily to anſwer for all and every the Premiſes, that ſuch Proceedings, Examinations, Trials, and Judgements, may be upon every of them had and uſed, as is agreeable to Law and Juſtice.

This is Licenced, and entered into the Regiſter-booke at Stationers Hall, according to order.

FINIS.

Number 1. 5

New Christian VSES,

Upon the

Weekly true Passages

AND

Proceedings, which from Week to Week are most considerable in the whole

KINGDOM.

To the Reader.

CHristian Reader, I spoke to thee in these godly notions towards the end of thy Weeke, hopeing thou wilt be at leasure after thy reading the daily stories to thinke and observe with me; I can allow thee to turne thy selfe from one Diurnall to another, and to weary thy selfe, and refresh thy selfe with the witt and relations of all: only in a Christian regard to thy Condition and the time, spare one serious thought to looke backe upon all, and see the worke of a Diviner hand.

K. P. London
Oct. 7 1643

LEt us not be meerly *Athenians* in asking for Newes, but let us all ſtay a little and conſider what the Lord hath done, to every thing (ſayes *Solomon*) there is a ſeaſon, and to every purpoſe, there is a time to laugh and a time to weep, and ſuch is the mixtures of our Providences; and I read divers in their ſuteable diſpoſitions and expreſſions upon them, all have their freedom in obſervation; but all their relations are meerely Hiſtoricall, and Civill, and they are differently qualified; ſome are maſticall, ſome more ſerious: I do deſire to gather up, and glean ſuch truths, as others do ſcatter the weeke before me, and binde them into Chriſtian obſervations and godly uſes, that we may be a people rightly read in divine proceedings, and God expects, ſuch a reducement and application at our hands; if we would be wiſe Chriſtians, we muſt ſtudy God in the creature, in the variety of his workes; Chriſt never came to any place, but he had an holy obſervation to draw forth occaſionally; the people of *Iſraell* had ſuch inſtructers, when God lead them in the way of his Providence.

Paſſage.

The Trained Bands and Auxiliaries of *London*, marcht in triumph into the City, with green boughes in their Hatts, with the loſſe of few, not an hundred men it is thought of the trained bands ſlaine and taken.

The Providence and uſe.

The preſervation God gave to this expedition is rare, that ſo many of the City, men that had been uſed to *ſoft raiment*, and to *ſumptuous delicioſity*, that had not been hardened abroad with colds and watchings, men nurſed and educated in fulneſſe and proſperity, that theſe ſhould endure the marchings, the *Journeyes*, without *diſtempers*, in *much patience*, in *afflictions*, in *neceſſities*, in *diſtreſſes*, in *watchings*, in *faſtings*; and a journey of ſo many miles to *Gloceſter*, and through ſo much of the enemies quarters, who had in policy and neceſſity taken away proviſion, and thoſe places where they ſojourned, like the Inhabitants of *Succoth*, and *Penuell*, who were ready to anſwer them as they did *Gideon* & his Army, when they ſayd, give I pray you loaves of bread unto the people that follow, for they be faint: And they replyed, are *Zeba* and *Zalmanna* in thy hands, that we ſhould give bread unto thy Army? And then after ſo many weary ſteps at the period almoſt

Iudg. 8. 6, 8.

almoſt of their returne, to looke ſuch a powerfull Army as the Kings in the face, to fight againſt ſo many advantages, their enemies falling upon them like *Amalek* upon the Children of *Iſrael*, in their weakeſt and fainteſt condition, and in the battle to cover their heads with ſuch a mercy, that ſo many after a Victory in their own bloods as well as their enemies, ſhould returne in ſafety, let us make this uſe a uſe of praiſe: *Oh give the thankes unto the Lord, among the gods there is none like unto him, neither is there any Workes like unto his Workes*, he ſhall cover thee with his feathers, and under his wings ſhalt thou truſt. Pſa. 86.8 Pſa. 91.4

Paſſage.

The taking the Nationall League or Covenant in Saint *Margreats*, where was a great confluence of Commanders, Gentry, and Souldiers, and it was generally ſubſcribed to after the Sermon.

The Providence and uſe.

The People of God have ever taken this courſe of covenanting with God, *Nehemiah* with the Elders and People made a Covenant in the time of their affliction; and they all aſſembled, and ſayd, *Becauſe of all this We make a ſure Covenant, and write it, and our Princes, Levites, and Prieſts do ſeale unto it*: And in *Ioſiahs* time, the people made a Covenant and ſtood unto it, to walke before the Lord, and to keepe his Teſtimonies and his Statutes with all their heart; and it is a ſigne it is a Covenant from Heaven, and like to be a Covenant of ſucceſſe when the *People willingly offer*; and at ſuch times of univerſall Covenanting, God touches the heart, and prepares the ſoule, and infuſes a ſecret diſpoſition; this he did into his people of *Iſrael* and *Iudah*, alſo in *Iudah* the hand of God was to give them one heart; and when God would have *Saul* honoured, it is ſaid, as many as went God had touched their hearts; the hearts of all are in Gods hands, and they make forth, and with draw according to the good pleaſure of the Almighty, *he turneth them like rivers of water*, let us make this uſe of it. Nehem. 13.38. 2 Kin. 23 2 Chron. 30.12.

Uſe of Addreſſe.

In all our ſolemn deſignes and congregatings which aime at confederating and binding up a multitude and people together, let us looke up to the firſt mover, who begins all motions, and in whome all motions end; the God of motion and of union, the

God of illumination, and conviction: *O teach me in thy Way ſaies* David, *and lead me in thy Truth*: It is only God that gives knowledge and judgment, that gathers a people into harmony, or diſperſes them into factions; God made the Tribes follow *Saul*, and leave him.

Paſſage.

There were ſome Colours of the enemies taken this Weeke, with ſeverall Mottoes and Pourtraitures, as one with a houſe of Peers painted, and two Traitors heads on it, and the Motto, *Ut extra ſic intra*, as without ſo within. The other, one looking downe to a broken Croſſe, the motto, *Spero meliora*, I hope better. The other, a picture of a Round-head, and a Cavalier purſuing, with this motto, *Qui ſequitur vincit*, he that followes, conquers.

Providence and uſe.

What can we eſteeme of this? but that God ſuffered them to be taken by us, the better to aſſure us of their intentions, hopes, and malice; into what height of wickedneſſe are theſe men that dare paint their malignity and devotion, and yet we read many ſerious and ſolemn Proteſtations of love to the Proteſtant Religion and to the Parliament, but by ſuch providences as theſe they are revealed and diſcovered: we ſee now God hath many wayes to deteſt them, and inform us, and to take us off from credulity and beleiſe of their pretences, a few Colours here ſhall diſcover to us, God makes uſe of ſmall occaſions to reveale great impieties; we know a ſmall peice of paper let us ſee that darke and ſecret councell of the Papiſts in the Powder-Treaſon, therefore let us make this uſe of it.

Uſe of acknowledgment.

To acknowledge the omnipotency of God, who commands all creatures, even the leaſt to effect greateſt things, as the *Centurian* he ſaith to one go, and he goeth; and to another, do this, and he doth it; he is a God that brings forth the things that are hidden into light, there is no darkneſſe to thee oh God, the night and the day are both one.

Paſſage.

His Excellency the Earl of *Eſſex*, made a free Proteſtation to forget and trample upon all former aſperſions, and of the honourable reſpects he bare to ſir *William Waller*, the malig-

nants

nants giving out, that there were great differences betwixt them.

Providence.

It hath been the enemies great deſigne to devide us, and it is the only Jeſuiticall trick, for the Ieſuites in *Germany* will come over into the *Lutheran* Churches, and be *Lutherans* for a time, to enflame the differences betwixt them and the *Calviniſts*; this the Devill begune in Paradiſe in the ſeed of diviſion, and continued through *Cain* and *Abel*, through *Iſmael* and *Iſaac*, through *Iacob* and *Eſau*, through the Tribes and Kingdoms of Iſraell and Judah, but God hath a providence ſtill to diſappoint him; and when the godly have had any eminent deſigne and layd the foundation of it in unity, then the wicked agents of ſathen heve been working; *Sanballad* and *Tobiah* laboured to withdraw the Kings heart from *Nehemiah* and the *Iewes*, and when *Paul* and *Barnabas* drew many *Iewes* and *Gentiles* after them, the unbeleiving *Iewes* ſtirred up ſome and made their minds evill affected againſt the bretheren; theſe attempts have been working in our armies and unions, but God ſtill fruſtrates the purpoſes of ſuch endeavours, and keepes the hearts of our Commanders cloſe to one another, God is the Lord of love, he can ſend a ſpirit of affection and Peace, ſuch he put betwixt *David* and *Ionathan*, and he can mingle a ſpirrit of of perverſneſſe as betwixt *Abimelech* and the men of *Shechem*, he can take up differences and compoſe emulations, he made *Eſau* and *Iacob* embrace, let us make this uſe.

Uſe of approach.

Oh ſet us approach neere unto our God, who is the fountaine from whence all bleſſed correſpendencies take their riſe, and are fed; let us admire our mercy in theſe ſweet unions, and praiſe God in that Canticle, oh what a comely thing it is bretheren to dwell together in unitie.

Paſſage.

Captaine *Sydenham* is wrought upon by the Earl of *Craford*, to betray the Town of *Poole* in Dorſet-ſhire, he gives him money, but the Captaine acquaints the governour, and when *Craford* entered in the night in hopes, they diſcharged their Ordinance, and ſlew and tooke divers.

Providence

Providence and uſe.

We may ſtill ſee the reſtleſſe working of Sathan in his Inſtruments, how he tries all wayes and moves all ſtones. and doth not only tempt immediately by his own eſſence, but he ſtirrs up others, he ſuggeſts to the ſoules of wicked men many of their devices and deſignes, therefore he is called the prince of the aire, working in the childeren of diſobedience; and though men have corruption enough in themſelves to put them upon unlawfull wayes and courſes, yet he alwayes aides them, and advances their evill councellors, and mingles, and contributes his too, and ſuch wicked and ungodly attempts do alwayes argue the wickedneſſe of a cauſe; for a good cauſe, and good ends will alwayes purſue and continue good wayes and direct proceedings, their windings and turnings are but the crooked courſes of the ſerpent, and are alwayes about; men never arriving ſo ſurely and right at their wiſhed deſires: and when the ungodly do take advice of their hearts to walke in ſuch paths, the devill he makes the way eaſie and puts them on faſt, and to be ſure, though he flatter them in his ſuggeſtions, yet he will do this to caſt ſome deſtructive accidents and misfortunes into the way; and God ſuffers him ſo to do, *That the Wicked may be taken in the Worke of their own hands, and fall into their own pits, and be caught in their own ſnares*: Let us then make this uſe of it.

Uſe of admiration.

Let us admire the juſtice of God upon the ungodly, and their unlawfull courſes; for God hath uſually a diſappointment for the crafty; *Achitophel* and *Haman* are examples in the word of God, who both periſhed by their own councells. and let us praiſe God to for his care and providence over his Church and people, who turneth all the miſchiefes that are plotted againſt them into their greater deliverance and more glorious preſetvation, ſo as we may ſay in *Davids* language; *Surely the rage of man ſhall praiſe thee, the reſt of the rage ſhalt thou reſtrain.* Pſalm.

Paſſage.

Doctor *Featly* a Divine is diſcovered to be an Intelligencer to *Oxford*, his Letters taken, and he confeſſes: Mr. *Motte*, and Mr. *Hungerford* who went from *London* to *Oxford* conſtantly as ſpies, one of them is apprehended; Mr. *Wat Mountague* the Ieſuiticall profeſſer for the *Queen* is taken in the diſguiſe of a Frenchman.

Provi-

Providence.

We have more cauſe to admire God ſtill, who brings to light every day ſuch practiſe, ſurely *there is no inchantment againſt Iſrael*: How many have the diſcoveries been ſince this Parliament began, had not God lighted us into their dark plots with a beame of his own? We had been long ago deſolated and ruined, but he that is bound to his Church by ſuch a ſolemn Covenant from all eternity, which he hath revealed in his ſon, and hath laid open in many other particular promiſes, that he is obliged to deliver us, to reveal our deſtructions which our Enemies have digged deep to hide; one would think now that when they ſee themſelves brought forth, all their diſguiſes taken off, and they found out ſo providentially, that they ſhould walk hereafter in more plain and honeſt wayes; but this is the greateſt intoxication that Satan uſes; to fill up and poyſon the ſoul with carnall aſſurances and confidence, till he totally betray them; Let us make this Uſe.

Uſe of Godly Walking.

Since it hath pleaſed God to put out ſuch a candle into the hands of the Parliament and his people, to finde out their Enemies by the light of ſuch a Providence in their ſhady walkings, Oh let us keep to him in his wayes; *O lead me in thy paths*, ſayes *David*, for if we walk in Gods wayes, God will ſhew us the wayes of our adverſaries; *Thy Word is a light unto my feet, and a Lanthorn unto my ſteps*: Oh let us take heed of hiding any Malignant Councells in depths, and darkneſſes, and diſguiſes, God will bring them all forth, *The ſecrets of all hearts ſhall be revealed.*

The Review.

Queſt. *In theſe laſt Providences, whither is there more Mercies or Afflictions?*

Reſolution.

More Mercies.

I. The laſt return of the Trained-Bands and Auxiliaries.

II. The generall taking of the Nationall Covenant with great cheerfulneſſe.

III. The Colours of the Enemies diſcovered, with their wicked Pourtraictures and Mottoes.

IV. The teſtimonies of Agreement in our grandeſt Commanders.

V. Captain *Sydenhams* and *Glenghams* faithfulneſſe, in a juſt ſlaughter of divers of the Earl of *Crafords* Troops.

VI. The

VI. The Diſcoveries and Apprehendings of Doctor *Featley*, Maſter *Motte*, Maſter *Hungerford*, Maſter *Mountague*.

The Afflictions.

I. Some excurſions of Colonell *Haſtings* in Lieceſterſhire, in which ſome few are hurt and ſpoiled.

II. Some 500 or few more of ours ſlain in the Battell neer *Newbery*, and ſome five or ſix Citizens, men of ſome quality.

The Uſe.

By this Review of Providence, we ſee Gods dealing towards us in this late ſeaſon, we ſee he hath appeared more in Mercies then Iudgements, we ſee he hath ſhewed himſelf a gracious God; and let us obſerve, This ſeaſon was the ſeaſon of our great Covenant, and ſtriing in with God; Let us then ſtill labour by ſuch godly endeavours to keep up our ſouls in ſuch an holy temper, and let us apply our Spirits into the like courſes of walking with God, that he may walk with us in the Week to come in the like manner.

This is Licenſed, and Entered into the Hall-Book according to Order.

London, Printed for *Laurence Chapman* and *Laurence Blaiklock*, and are to be ſold at their ſhops at Chancery-lane end, and at Temple-Bar. *Octob.* 7. 1643.

THE Lawes and Statutes OF GENEVA,

AS WELL
CONCERNING ECCLESIASTICALL
DISCIPLINE, as Civill GOVERNMENT,
WITH
Certaine Proclamations duely executed,
whereby Gods RELIGION is most purely
maintained, and their *Common-wealth*
quietly Governed.

Faithfully translated out of the *French* tongue
wherein they are written in the Register Book
of the same *City*.

PSAL. 127. vers. 1.
Except the Lord keep the City, the Keeper watcheth in vaine.

LONDON,
Printed by THO. FAWCET, for *Mathew Wallbanck*,
and *Lawrence Chapman*. 1643.

THE
Laws and Statutes
OF
GENEVA

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HERE

HERE FOLLOWVETH THE ACTS and STATUTES of the City of GENEVA.

IN the name of the most mighty God, we Syndiceques, with the great and small counsell of GENEVA, with our people assembled by the sound of Trumpet and the great Bell, following our ancient customes, having considered that it is a thing worthy of commendation above all other that the Doctrine of the holy Gospell of our Lord God be conserved well in purity, and the christian Church maintained accordingly, also that youth in time to come be well and faithfully instructed, and the Hospitall ordered in good estate for the sustentation of the Poore, the which cannot be except there bee established a certaine rule and manner to live, by the which every State may understand the duty of his Office. For this cause it seemed good to us that the spirituall government such as God hath shewed unto us, and instituted by his Word be brought into good form, to have place, and to be observed among us, and we have ordained and established to follow and keep in our owne Town and territory, the Ecclesiasticall policy following, which is taken out of the Gospell of Iesus Christ.

First of all, these are foure orders of Officers which our Lord hath instituted for the government of his Church, that is to say, Pastors, Doctors, Elders, otherwise named, Commissioners for the Seniory, and fourthly Deacons. *Foure orders of officers in the Church.*

If we will have a Church well ordered, and kept in the Purity, we must observe this form of Government.

As concerning Pastors which the Scripture nameth sometimes Watch-men, and sometimes Ministers, their officers are to declare the word of God, to teach, to admonish, to exhort, to reprove as well publiquely as privately, to minister Sacraments, and to doe brotherly correction with the Elders or Commissioners.

Now to the end that nothing be done confusedly in the Church, no man ought to thrust himselfe into this office without lawfull calling: in the which there are to bee considered three things, that is to say, Examination which is principall, afterward, to whom ling. *None to thrust himselfe into office without lawfull cal-*

whom it appertaineth to inſtitute the Miniſters: thirdly, what Ceremony or manner of doing is good to the induction of them to their office.

The examination containeth two parts, the firſt is touching the Doctrine, that is to ſay, if he which ſhall be appointed to the office have good knowledge in the holy ſcriptures, and more if he be ſufficient and meet to communicate it to the people to their edification.

Alſo to put away, or eſchew, all dangers, that he which ſhall be received, hold no evill opinions, it ſhall be good that he doe proteſt to receive and retaine the doctrine approved in the Church.

How to know his ſufficiency. To know if he be meet to teach, they muſt proceed by interrogatories and to have him treat of ſome part of the doctrine of our Lord God.

The ſecond part is of Life: that is to ſay, if he have good conditions, and if he have alwayes governed himſelfe without reproach. The rule to proceed by is very well declared by S. Paul, the which ought to be kept and obſerved.

Here followeth to whom it pertaineth to inſtitute or appoint Miniſters.

The manner of chuſing. IT ſhall bee good in this point to follow the order of the ancient Church for as much as it is but a putting in uſe of that which is declared unto us in the ſcripture: that is, that the Miniſters firſt chuſe him which ought to bee put in office, giving underſtanding to the Seniory, and after preſent him to the Councell, and if hee bee found worthy, that the councell receive and accept him: and after having knowledge of him (as they ſhall ſee expedient) give him a teſtimony that hee may bee brought forth, and finally preſented to the people in the Sermon, to the end he may be received by the common conſent into the company of the faithfull.

If he be found unworthy, and ſo declared by lawfull proofes, that then they proceed to a new election and choſe another.

Concerning the manner of Induction, becauſe the ceremonies in times paſt have been turned into many ſuperſtitions by reaſon of the infirmity of the Time, it ſhall be neceſſary that one of the Miniſters make declaration and demonſtration of the office, to the which he is choſen, and after that the prayers be made for him, that the Lord give him grace well to diſcharge his office.

When he ſhall be choſen, it is neceſſary that he be ſworne before the Seniory with ſuch an Oath as ſhall be convenient for a Miniſter, as here followeth.

The manner and forme of the Oath and promiſe which the Evangelicall Miniſters admit and receive in the city of GENEVA, *done before the Syndicques and Councell.*

The Oath. I Promiſe and ſweare that in the Miniſtery to the which I am called, I ſhall ſerve faithfully before God: uſing his word purely to edifie this Church to the which I am bound, and that I ſhall not abuſe his word to ſerve my carnall affection, to pleaſe any man living, but that I ſhall uſe it with a pure conſcience, to ſerve to his glory and the profit of his people, to the which I am bound.

Alſo I promiſe and ſweare to keep the Eccleſiaſticall ordinances which are paſſed and ordained by the ſmall great, and generall Councells of this City, as is given to me in charge, to admoniſh them which have fayled, to execute my duty lawfully, not giving place to hatred, favour, vengeance or other fleſhly deſire, and in generall to doe that which appertaineth to a good and faithfull Miniſter.

Third-

Thirdly, I ſweare and promiſe to keep and maintaine the honour and profit of the Seniory and the City, to endeavour my ſelfe with all poſſibility that the people bee kept & conſerved in peace and unity, under the government of the Seniory, not to conſent in any caſe to any thing againſt the ſame, but to follow my ſaid vocation as well in time of adverſity as in proſperity, be it in Peace, warre, peſtilence, or otherwiſe.

Finally, I promiſe and ſweare to be ſubject to the policy and Statutes of this City, miniſtring good example of obedience to all other, yeelding my ſelfe for my part ſubject and obedient to the Lawes and Magiſtrates as my office doth beare, that is to ſay, without prejudice to the liberty which we ought to have, and teach according as God commandeth us, and to doe all things which appertaine to our office. Alſo I promiſe in ſuch ſort to ſerve the Seniory and the people, that I bee thereby in no caſe letted to render unto God the ſervice which I owe to him in my vocation.

Now even as it is required diligently to examine the Miniſters when they ſhall bee choſen, ſo it is neceſſary, to have good policy to hold and keep them in their vocation: for the which it ſhall be expedient that all the Miniſters gather themſelves together one certaine day in the week, to conſerve and keep the purity and concord of doctrine, to have conference of the Scriptures, and that none exempt themſelves without a lawfull excuſe: if any be negligent, that he be admoniſhed.

For thoſe which preach in the Villages pertaining to the Seniory, it is neceſſary that the Miniſters of the City ſhall exhort them to come as often as may bee; and moreover if they be lacking one moneth together, the ſame to be eſteemed to grear a negligence, except it be by ſickneſſe or other lawfull let.

Difference in doctrine.

And if there happen to ſpring any difference in doctrine, the Miniſters ſhall treat of it together to heare the matter. After, if that need ſhall require, they ſhall call the Elders or Commiſſioners appointed by the Seniory to help to appeaſe the contention. Finally, if they cannot come to any amiable concord, by the obſtinacy of any of the parties, let the cauſe be referred to the Magiſtrates, to ſet order therein.

A form of correction.

For the avoyding of ſlanderous offences of living, it ſhall be needfull that there be a forme of correction upon the Miniſters as ſhall be declared hereafter, to the which all they without exception ſhall ſubmit themſelves: which ſhall bee alſo the meanes to conſerve the Miniſtery in reverence, and that the word of God bee not by the evill report of the Miniſters diſhonoured or deſpiſed. For as correction is to bee done upon him which hath fayled, ſo it ſhall bee needfull to reprove the ſlanders and falſe reports which may be injuſtly made againſt Innocents.

Of Crimes.

But firſt it is to bee noted, that there bee crimes which utterly bee intollerable in a Miniſter, and alſo there be vices which ſomewhat may bee borne withall, ſo that there be given brotherly admonitions.

The firſt be.

Hereſie. Schiſme. Rebellion againſt the Eccleſiaſticall order. Manifeſt blaſphemy and puniſhable by civill paine.

Simony and all corruption of gifts. Bribes to occupy the place of another. To forſake his Church without lawfull cauſe and juſt calling.

Falſe-hood. Perjury. Whoredome. Theft. Drunkenneſſe. Fighting, worthy to bee puniſhed by the lawes. Vſury. Playes or Games forbidden by the lawes and which be offenſive. Dancing and ſuch diſſoluteneſſe. Crimes importing evill infamy. Crimes which deſerve in another to bee ſeparated from the Church.

The ſecond.

Strange manner of handling the Scriptures, which may turne to offence. Curioſity to ſearch vaine queſtions.

Set-

Setting forth of any Doctrine or manner of doing not received in the Church. Negligence in ſtudying, and principally in reading the holy Scriptures. Negligence in reproving their neighbours vices to flatter them. Negligence in doing all things belonging to their office. Scurrility. Lying. Detraction. Diſſolute in wordes. Reproachfull words. Rathneſſe. Evill deceits. Avarice and too much nigardneſſe. Diſordinate angrineſſe. Chiding and ſcolding. Diſſoluteneſſe unſeemly for a Miniſter both in apparell and geſture, and other faſhions of living.

Concerning Crimes they ought in no caſe to bee borne with, if they bee civill Crimes, that is to ſay, if they ought to be puniſhed by the Lawes. And if any of the Miniſters doe fayle, then the Seniory ought to put to their hands, and over and beſides the ordinary puniſhment with which they be accuſtomed, to puniſh other offenders, to take him, puniſh him, and depoſe him, from his office.

As touching other crimes of the which the firſt inquiſition pertaineth to the conſiſtory Eccleſiaſticall, let the Commiſſioners or Elders with the Miniſters take thereto: and if any be convicted let them make their report to the Councell with their adviſe and Iudgement, ſo that the laſt Iudgement for the correction be alwayes reſerved to the Seniory.

As concerning the offences which ought to be corrected by ſimple admonitions; let them therein proceed according to the order of our Saviour Chriſt, ſo that the cauſe may be ended in the Eccleſiaſticall Iudgement.

To maintaine this diſcipline in his eſtate, every three moneths let the Miniſters ſpecially enquire if there be any thing to be talked of among themſelves, and remedy it according to reaſon.

Of the number, place, and time of the Sermons.

UPon the Sundayes there ſhall be morning ſermons at the Churches of S. *Peter* and St. *Gervais*, alſo at the houre accuſtomed, Sermons through all the Pariſhes.

At noone the Catechiſme, that is to ſay; inſtructions for the ſmall children, in three Churches, and at three of the clock likewiſe Sermons in all the Churches.

Vpon the week dayes over and beſide a ſermon in every Pariſh, alſo there ſhall bee ſermons at the head Churches Munday, Wedneſday, and Friday at foure of the clock in the morning, ſo that the ſermon may bee ended a good ſpace before the ordinary ſermon be begun.

If there bee made any extraordinary prayer in time of neceſſity, that order for the Sunday be obſerved.

To beare theſe and other burthens of the Miniſtery, it ſhall bee needfull to have five Miniſters and three conductors which ſhall alſo bee Miniſters, to ayde and help according as need ſhall require.

Here followeth the ſecond order which we call Doctors.

The 2. order of Pastors.

THe proper office of Doctours is to teach the faithfull with ſound doctrine, to the end that the purity of the Goſpell be not corrupted by ignorance or wicked opinions, nevertheleſſe according as things be diſpoſed in theſe dayes, we doe comprehend them under this title to be aides and Inſtruments to conſerve the doctrine of God, ſo that the Church be not deſolate for fault of Paſtors and Miniſters, but to uſe a word more intelligible, we ſhall call them the order of Schollers.

The next degree unto the Miniſters and next conjoyned to the government of the Church, is reading of Divinity: which reading ſhall bee out of the new or old Teſtament.

But

But becauſe they cannot profit in ſuch leſſons except they bee firſt inſtructed in the tongues and humane Sciences, alſo it is needfull to raiſe up ſeed for the time to come, to the end that the Church be not left deſtitute to our children, therefore it is needfull to erect a Colledge to inſtruct children, to prepare them as well to the Miniſtery as to the civill government. *Colledges.*

For the firſt, there muſt be a place aſſigned as well for the Lectures as for the teaching of children and others which will profit in learning, alſo to have a man learned and expert for to diſpoſe as well the houſe as the Lectures, which can himſelfe teach and inſtruct others: and that there bee under his charge Readers as well in tongues as in Logick, if it may be: alſo for Batchellours to teach young children, the which we will and ordaine to be done: and that all thoſe which be there ſhall be ſubject to the Eccleſiaſticall diſcipline, as well as the Miniſters. *Places to inſtruct.*

That there be no other Schoole in the towne for children, but we will that there be a Schoole apart for Maiden children, as hath been accuſtomed. *Schooles.*

That none ſhall be received into this office except hee bee approved by the Miniſters, and firſt let him be knowne to the Seniors, and then againe bee preſented to the counſell with his witneſſes, for feare of inconveniences. And alwayes examinations ought to be made before two of the Seniors. *Examination.*

Here followeth the third order, which be Elders otherwiſe called Commiſſioners or Deputies for the Seniors in the Conſiſtory.

THeir Office is to take heed and to watch of the demeanour and behaviour of all and every of the people, to admoniſh lovingly thoſe which they ſee fall or lead a diſſolute life, or if it be needfull to make the report, or to doe brotherly correction, and that ſhall be commonly done by the company that ſhall be thereto appointed. *The 3. Order.*

For the diſpoſition and government of this Church, it ſhall bee good to chuſe two of the ſmall councell, foure of the councell of the threeſcore, and ſix of the councell of the two hundred men of honeſty and of good life, without reproofe, and void of all ſuſpition, and above all having the feare of God, learning, and ſpirituall wiſdome: and ſo they ought alwayes to be choſen that there be of them in every quarter of the towne, that their eyes may be over all that is ordained or done.

Likewiſe we have determined that the manner of the election be on this wiſe: that the ſmall councell ſhall deliberate to name the moſt meet that can bee found, and the moſt ſufficient, and ſo to doe, it is neceſſary to call the Miniſters to communicate with them, and after to preſent them which they have named to the counſell of the two hundred: which approving them if they be found worthy, a particular Oath to be made in forme following.

The forme of the Oath.

I Promiſe and ſweare following the charge that is given to me, to hinder all Idolatries, blaſphemies, diſſolutions and other things againſt the honour of God and the reformation of the Goſpell, and to admoniſh thoſe to whom it appertaineth as occaſion ſhall be given me.

Item, when I ſhall know any things worthy to bee brought before the Conſiſtory, that I ſhall doe my duty faithfully without favour or hate, onely to that end that the towne be maintained in good order and in the feare of God.

Item, as touching all things concerning the office to be diſcharged with a good conſcience, to obſerve the ordinances which be decreed by the ſmall, great, and generall counſell of GENEVA.

IN the end of the yeere after they have choſen the Councell, theſe men ſhall be preſented to the Seniory, to know if they be worthy to continue in their office or to be changed, for as much as it is not expedient that they be changed without a cauſe.

The fourth order of the Eccleſiaſticall Government called Deacons.

The fourth order.

THere hath been alwayes two ſundry kinds or ſorts of officers in the ancient Church, the one were deputies to receive, to deliver, and conſerve the goods of the Poore, as well dayly Almes, as poſſeſſions, Stipends, and penſions.

Order for the ſick.

The other to feed and overſee the Sick, and to miniſter the portion of the poore. The which cuſtome we doe obſerve yet to this preſent, for wee have Procurators and Maſters of the hoſpitall: and to avoid confuſion, one of the Procurators of the hoſpitall ſhall be receiver of the goods of the ſame, the which ſhall have ſufficient wages the better to execute his office.

Foure Procurators.

Alſo the number of the foure Procurators ſhall continue as hath been ſaid. Whereof one to have the charge, to the end that the proviſions may be the better made in time convenient.

Charity to the poore.

Alſo thoſe which doe ſhew any charitie upon the Poore, be the more aſſerteyned that the goods ſhalbe no otherwiſe employed but according to their intention: and if the revenues or giſts be not ſufficient and that there happen any extraordinary neceſſity, then the Seniorie ſhall determine to furniſh as neceſſity ſhall require.

Election of Procurators.

Concerning the election of the Procurators and Maſters of the hoſpitals, it ſhall be like the order of the Elders or Commiſſioners in the conſiſtory: and in chooſing them to follow the rule of Saint Paul touching Deacons in the firſt to Timothy the third chapter, and to Titus the firſt chapter.

Of their office.

Touching the office and authority of Procurators, we ſhall keepe the Articles which be already by us ordayned but ſpecially in things urgent and where there ſhall be danger to defer the time, but when there is no great difficulty nor matters of great charge, that then they be not conſtrained to aſſemble daily, but that one or two may ordayne in the abſence of the other that which ſhalbe reaſonable.

Hoſpitall preſerved.

Item, it ſhall be neceſſary to take diligent heed that the common hoſpitall be well preſerved and meet to receive the ſicke, alſo for aged perſons which cannot worke, men or women, for widowes, children, orphans, and the poore, alwayes the ſicke to be kept and ſeperated apart in a ſeverall lodging from the other.

Almes.

Item, the Almes for the poore which be diſtributed throughout the town, ſhalbe brought to the hoſpitall according as the Procurators ſhall determine.

Of ſtrangers and wayfaring men.

Item, that beſides the hoſpitall it is neceſſary that ſtrangers and wayfaring men be relieved, and holpen: and that there be an hoſpitall apart for them as ſhall be convenient, and according to the eſpeciall order and rule of charity, and therefore we ordayne and determine that there ſhall be chambers appointed to receive ſuch as ſhalbe directed thither by the Procurators, and that ſuch ſhall be received accordingly.

Honeſtly governed.

Item, above all this it is to be remembred, that the families of the hoſpitallors be honeſtly governed according to the rule of Gods word, conſidering that they have the governance of the Houſe of God.

Inquire of lack.

Alſo, that the Miniſters and the Commiſſioners or elders with one of the Sendiques ſhall of their part be diligent to enquire if in the aforeſaid adminiſtration for the poor, there be any lack or neceſſity, to the end to deſire and admoniſh the Seniory to ſet order, and ſo to doe that every three months ſome of their companions with the Procuratours ſhall make viſitation in the hoſpitall to know if all things be well ruled.

It

It is neceſſary both for the poore of the hoſpitall and other of the towne which have not wherewith to helpe themſelves, that there be a Phiſition and a Surgian meete for the ſame, maintained by the wages of the towne, yet nevertheleſſe they may practiſe through the towne, and notwithſtanding to be bound to have care over the hoſpitall and to viſit other that have need. *Phyſitians and Surgeons.*

Concerning the Peſtilence in the hoſpitall, that ſuch be ſeperated a part, and principally if it happen that the towne be ſcourged of God by any ſuch rod. Moreover to eſchue begging in that towne which is contrary to all good policy, it is neceſſary and alſo we doe ordaine that the Seniory ſhall appoint certaine of their officers at their comming out of the Churches from the ſermons, to take away and avoid from the place before the ſame churches, thoſe that be loyterers or thoſe that be diſſemblers and obſtinate beggers, and that they be brought before one of the Lords Sendiques, and likewiſe at all other times that the dyseners be diligent and take heed that this law for Beggers be well obſerved and kept. *Peſtilence.*

Of Sacraments.

THat Baptiſme be not miniſtered but incontinent after the ſermon and onely miniſtred by the Miniſters or coadjutors: and that they doe regiſter the names of the children with their parents; and if there be found any Baſterd, the Iuſtice to be advertiſed thereof, and therein to proceed according to reaſon. *They' uſe but one ſuerty be it Man or Woman Child beſide the Father being preſent.*

Item, that no Stranger be received as godfather, but thoſe that be faithfull people and of our communication, conſidering that others be not meet to make promiſe unto the church to inſtruct the Infants as it is required.

Of the Supper.

FOr as much as the Supper hath been inſtituted by our Saviour Ieſus Chriſt to be frequented and uſed, and alſo it hath been obſerved in the primative chriſtian Church, untill ſuch time the Devill turned all upſide downe, ſetting up the Maſſe inſtead thereof which fault ought to be corrected, and alſo the rare celebrating thereof we have determined and ordayned, that it ſhall be miniſtred foure times in the yeer, that is to ſay. At Chriſtmas, Eaſter, Penticoſt, and the firſt Sonday in the moneth of September. *The ſupper foure times yeere.*

Item, that the Miniſters diſtribute the Bread in good order with reverence and that none other give the cup but only the Commiſſioners or Deacons with the Miniſters: and for this cauſe that there be no great number of cups and veſſels.

Item, that the table be neere unto the Pulpit, to the end that the Miniſter may more commodiouſly and plainely declare the uſe thereof nere unto the table.

Item, that it be not celebrated but in the Church, except it be in great neceſſity.

Item, that the Sunday before the celebration of the ſaid Supper, there be declaration made, to the end that no Child come before he have made profeſſion of his faith, according as ſhalbe declared in the Catechiſme, and alſo to exhort all Strangers and new commers, to come firſt and preſent themſelves unto the Church, to be inſtructed and conſequently that none approach to his condemnation.

Of Mariage.

AFter the declaration of the Banes accuſtomed, the Mariage to be made when the party ſhall require it, as well on the Sonday as working dayes, ſo that it be done at the beginning of the ſermon. *The Banes muſt be pronounced 3. Sundayes ſolmnely.*

And as concerning the abſtinence of the ſame, it ſhall be good that only upon the day of the celebration of the Supper, they abſtaine for the honour of the ſame Sacrament.

IN the end of the yeere after they have choſen the Councell, theſe men ſhall be preſented to the Seniory, to know if they be worthy to continue in their office or to be changed, for as much as it is not expedient that they be changed without a cauſe.

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Of Mariage.

AFter the declaration of the Banes accuſtomed, the Mariage to be made when the party ſhall require it, as well on the Sonday as working dayes, ſo that it be done at the beginning of the ſermon. *The Banes muſt be pronounced 3. Sundayes ſolmnely.*

And as concerning the abſtinence of the ſame, it ſhall be good that only upon the day of the celebration of the Supper, they abſtaine for the honour of the ſame Sacrament.

Item, it ſhall be good to bring in and uſe Eccleſiaſticall ſongs or Pſalmes, the better to ſtirre the people unto prayer and praiſe God.

Item, firſt they ſhall teach little Children, and ſo in the proceſſe of time all the Church may follow.

Debates. Touching debate in cauſes Matrimoniall, for that is not only a ſpirituall cauſe, but medled with the civill Order, the ſame to remaine to the Seniory: nevertheleſſe we are determined to leave to the Conſiſtory the charge to heare the parties, and ſo to make report of their advice unto the Councell therein to give Iudgment, ſo that good Ordinances may be from henceforth made and followed accordingly.

Of Burying.

Orders for burial of dead. ITem, that they doe bury honeſtly the dead in the place appointed. And as concerning the traine or company, we leave it to the diſcretion of every one.

Item, we have moreover ordained and determined that the Porters appointed to bury, ſhall be ſworne unto the Seniory to put away all ſuperſtitions that are contrary to the word of God, and not beare them by night, and alſo if any be dead ſuddenly, to make report thereof, to the end to avoid all inconveniencies which may follow thereof.

Item, that after their death not to beare them to their burying before twelve houres, nor to keep them above foure and twenty houres.

Of the Viſitation of the Sicke.

BEcauſe that many be negligent to comfort themſelves in God by his word when they be in extremity of ſickneſſe, whereof it happeneth oftentimes that many dye without admonition or doctrine, the which at that time is moſt needfull of all times, for this cauſe we have ordained and determined that none ſhall tarry three daies in their bed or ſick, but that it be made knowne to the Miniſters, and that every one ſhall be advertiſed to call the Miniſters, whenſoever they will have them at a convenient houre, they not to withdraw themſelves from their office in the which they ſerve in common to the Church: and to put away all excuſes, we have determined that the ſame ſhall be publiſhed, and moreover to be given commandement by Proclamation that the Parents, friends and keepers ſhall not tarry untill the perſon be ready to yeeld up the ſpirit, for in ſuch extremity the conſolation ſerveth to ſmall purpoſe for the moſt part.

The third day ſicke, made knowne to the Miniſter.

The order which ought to be kept for little Children.

Catechiſme. THat all Citizens and inhabitants ſhall bring or ſend their children on the Sunday at twelve of the clock, to the catechiſme, which hath bin ſpoken of here before.

Item, there ſhall be a certaine forme or manner compoſed in the which they ſhall be inſtructed, and they ſhall be demanded and oppoſed in the ſame doctrine which they have before learned, to ſee if they have well underſtanded and kept it.

When a child ſhall be ſufficiently inſtructed and have paſſed his Catechiſme, then he ſhall recite ſolemnly the ſumme of that which is therein contained, and alſo ſhall make as it were a confeſſion of his chriſtianity in the preſence of the Church.

What time children admitted to the Supper. Item, before this be done, that no child be ſuffered to receive the ſupper of the Lord, and that the Parents be advertiſed not to bring them before that time; for it is a thing moſt perilous as well for the children as the parents, to enter into it without good and ſufficient inſtruction, for the which it is neceſſary to uſe this order.

Of childrens ſchoole. To the end that there be no default, it is ordained that the children which goe to ſchoole ſhall come together before noone, and that the maſters doe bring them in good order in every pariſh.

The others, that their Parents doe bring or ſend them.

And

And to the end to avoid all confuſion, they ſhall obſerve as much as may be, the diſtinction of the Pariſhes in the caſe as hath been ſaid before of the Sacraments.

Item, that thoſe which ſhall be by force conſtrained to come, ſhall be called before the Seniors, Elders, or Commiſſioners, and if they will not be perſwaded by good counſell, the report ſhall be made to the Seniory. Alſo to take heed to ſuch whether they doe their duty or not, and that the Commiſſioners have an eye unto them to take order accordingly.

Of the Viſitation of the Priſoners.

MOreover, wee have ordayned a certayne day in the Weeke, in the which ſhall be made certain conſolations to the Priſoners, for to admoniſh and exhort them: and that there bee one of the Seniors of the Councell deputed to be there aſſiſtent, to the end there be no fraud committed, and if there be any appointed to dye by the determination of the Councell, it ſhall be neceſſary to call ſome certayne Miniſter to comfort the perſon, as need ſhall require, for when they tarry untill ſuch time as they lead them to the death, they be often times ſo occupied with horrour, that they be not apt to receive or underſtand any conſolation, and this day is ordayned the Saturday after dinner. *Priſoument to dye.*

Of the Order which ought to be kept towards the growne perſons for to obſerve good Order in the Church.

THe Commiſſioners aforeſaid ſhall gather themſelves to gather once a Weeke with the Miniſters, which ſhall be on the *Thurſday*, to ſee if there be any diſorder in the Church, and to talke together for the remedy thereof when and how as ſhall be moſt convenient. *Diſorders in the Church.*

Becauſe they have no Authority or Iuriſdiction to compell or to conſtraine any, we have adviſed to give them one of our Officers to call any of thoſe perſons before them unto whom they will give admonition. If any by contempt refuſe to appeare, their Office ſhall be to advertiſe the Councell thereof, to the end to give Order therein.

Here followeth the perſons whom the Elders or Commiſſioners ought to admoniſh, and how they ought to proceed.

IF there be any which teacheth ſtrange or falſe opinions againſt the Doctrine received, that he be called to conferre with them. And if he be conformable they ſhall ſuffer him to depart without defame or ſlander, and if he be obſtinate, yet they ſhall admoniſh him certain times untill they ſee that greater ſeverity be needfull: and then to forbid him the Communion letting it be known to the Magiſtrate.

If any be negligent in comming to Church, ſo that there be perceived in him a notable contempt of the Communion of the faithfull, or if any ſhew himſelfe a contemner of the Order Eccleſiaſticall, that they admoniſh him. And if he render himſelfe obedient, that they ſend him away gently. But if he do perſevere from evill to worſe after they have advertiſed him three times, that then they ſhall ſeperate him from the Church and declare him to the Seniory. *Not comming to Church.*

As concerning the lives and the correction of their faults which ſhall happen, it is neceſſary to proceed according to the Order which Chriſt Commanded. *The orders for puniſhment.*

That is to ſay, for ſecret faults they ſhall reprove ſecretly. Alſo that none bring his neighbour before the Church for to accuſe him of any fault the which is not notorious or ſlanderous, except he find him ſtubborne and contemptuous. *Secret faults.*

Moreover, thoſe that bee contemners of particular admonitions of their neigh- *Contemners.*

 bours,

bours, ſhall be warned by the Church, and if they will in no waies come to reformation nor acknowledge their fault when they ſhall be convinced, that then they command them abſtaine from the Communion untill the time they be better diſpoſed.

Notorious offenders.

As concerning notorious and publick offences, the Church may in no caſe winke at them or paſſe them over, but if they be faults which only deſerve admonition, the Office of the Commiſſioners or Elders ſhall be to call them before them which be culpable, exhorting them amiably that they may amend: and if they ſee amendment, no further to moleſt them, but if they perſever further in their evill, againe to be admoniſhed: and at length if they profit not, then to denounce them as contemners of God, and ſo to abſtaine from the Communion untill they ſee in them a change of life.

Crimes deſerving correction.

As concerning crimes which deſerve not only declaration and advertiſement by words but by correction with chaſtiſement: if any he fallen according as the caſe ſhall require, they ſhall denounce that he abſtaine from the Communion for a certain time, humbling himſelfe before God, and better to know his fault.

Contumacy.

If any by Contumacy or Rebellion will preſume or preſſe in contrary to that is commanded, and forbidden him, the Office of the Miniſter ſhall be to put him backe, for it is not lawfull to receive ſuch a one to the Communion: and nevertheleſſe that it be ſo moderated that there appeare no rigour, by the which any perſon ſhould be grieved or offended, namely ſuch corrections be but medicines to bring the ſinners unto God.

Miniſters not to take on them Civill Iuriſdiction.

Item, that all this be done in ſuch ſort that the Miniſters take not upon them any Civill Iuriſdiction, and that this Conſiſtory be in no caſe any derogation to the authority of the Senatory, nor to ordinary Iuſtice: but that the Civill power continue in his full efficacy, and namely where it ſhall be need of puniſhment or compulſion of the parties, but the Miniſter with the Conſiſtory having heard the parties and declared with ſuch admonitions, as ſhall be needfull, then to judge therein according to the weightineſſe of the caſe.

Item, that this pollicy be not onely for the Towne, but alſo for the Villages pertaining to the the Seniory.

Order for the Viſitation of the Miniſters and Pariſhes pertaining to GENEVA.

The fourth to enquire of new doctrine.

FIrſt of all to conſerve unity and good pollicy eſpecially in Doctrine through the whole body of the Church of GENEVA, as well in the Towne as the Village thereto, the Magiſtrates ſhall choſe two of the councell, and likewiſe the Miniſters ſhall choſe two of the Congregation, which ſhall have the charge to go and inquire in every Pariſh once in the yeere, if the Miniſter have ſet forth any new Doctrine repugnant to the purity of the Goſpell.

How the Miniſter hath preached.

Secondly, they ſhall inquire if the Miniſter hath preached to Edification, or if he uſe any ſlanderous manner of living, if he be not able to teach the people, or if he be obſcure, or uſe ſuperfluous queſtions, or be over rigurous in life and Doctrine.

Thirdly, to exhort the people to haunt the Sermons diligently, to heare them, and doe thereafter, and live Chriſtianly alſo to declare what is the Office of a Miniſter, that he may be inſtructed the better to ſerve.

Diligent in Office.

Fourthly, to know if the Miniſter be diligent both to Preach and viſit the Sick, and to miniſter particularly to thoſe which have need, and to ſtay that nothing be done contrary to Gods glory: alſo if he lead an honeſt life ſhewing it by his good example, if he uſe any diſſoluteneſſe or lightneſſe either in himſelfe or in his houſhold, if he be diſdainfull or agree well with his Pariſhioners.

The

The manner of the Viſitation.

THat the Miniſter being appointed to this office after he hath preached and admoniſhed the people as is aforeſaid, ſhall enquire of the Wards and Procurators of the pariſh both concerning the doctrine, and life of the Miniſter, and likewiſe concerning his diligence and manner of teaching, deſiring them in the name of God not to ſuffer nor diſſemble any thing which may hinder the honour of God, the advancement of his word, or the wealth of the commons.

Item, according as he hath found, that he make report to the Congregation, to the end that if there be any fault which deſerveth no greater correction then by words, he ſhall be admoniſhed, according to the cuſtome.

Item, if he have offended more grievouſly then ought to be ſuffered, let them proceed according to the forme of the Articles afore-mentioned, that is to ſay, the foreſaid foure Deputies ſhall make the report unto the Seniory, therein to proceed according to reaſon.

Item, viſitation ſhall not import any determination of cauſes or kind of Iurisdiction, but ſhall be only a remedie to avoid all offences. And above all, the Miniſters ſhall not ſwarve from their dutie nor be corrupted.

Item, this ſhall in no caſe be any let to the courſe of Civill Iuſtice, nor to exempt the Miniſters from the common ſubjection: but that they anſwer in Civill cauſes as others doe before the ordinarie Iuſtice. And alſo for crimes not to ſpare them but to puniſh them when they have offended and in ſumme, that their ſtate may continue as it is at this preſent. *No let to civil juſtice.*

This hath been the order in the primitive Church in the time of the Apoſtles, and at this day is obſerved in the Churches well reformed, according to the pure doctrine of the Goſpell.

Ordinances concerning election of Offices and Officers, and firſt of the election of the Lords Sendicques.

EVery yeere the Tueſday before the Sunday after Candlemas day, the Councell ſhall be holden expreſſely to chuſe the Sendicques: and before they begin, the firſt Sendicque ſhall make ſome good exhortation, exhorting them to chuſe men of good conſcience, regarding the honour of God, loving equitie and truth, and the profit of the towne, men of a good life and a good name.

Moreover, they ſhall make their praiers unto God, and after that every Counſellour ſhall be ſworne to chuſe thoſe which they ſhall thinke to be moſt meet and ſufficient in forme following. *They begin with prayer to all their election and Councels.*

The Oath of the ſmall Councell.

WE promiſe and ſweare before God between the hands of the Seniorie, to chuſe and name into the Office of Sendicques, thoſe which we know to be meet and ſufficient, for the maintenance of the honour of God and the chriſtian religion, in this town to guide and govern the people in good order and policie, to conſerve the liberties of the town, and in chuſing publick wealth, and not to particular affections, neither for favour nor hate, as God is our witneſſe of this promiſe, and ſhall be Iudge therein if we doe the contrary.

After that done, every one by order ſhall name four Citizens before the Sendicques, and the Secretaries ſhall be there preſent to write thoſe that ſhall be named.

The Friday following, they ſhall hold the Councell of the two hundred, and after exhortation

hortation and prayer made, the forme of the Oath ſhall be recited all preſently holding up their hands.

Election of Officers.

Alſo they ſhall declare eight of thoſe which have been named in the election of the ſmall Councell, that is to ſay thoſe which had the moſt voices, and upon the ſame let them make the election of eight, or of the number which have been propoſed, or of other it ſhall ſeem good, namely that they be all Citizens, in ſuch manner that the election of the ſmall Councell, be as an advertiſement without prejudice to the liberty of the two hundred.

The Sunday following the generall Councell ſhall be aſſembled, and there they ſhall pronounce unto the people the election made by the two hundred, ſo that out of eight which ſhall be preſented to the people, they ſhall chuſe foure, if ſo be that they ſhall like them: but alwaies when it ſhall ſeem good unto them they ſhall have liberty to refuſe as well as any partie.

New election.

And if it happen that out of that preſent number there ſhall not be found four whom the people ſhall like, that is to ſay, by the moſt voices, that then they proceed to a new election, for the number which hath been refuſed: firſt by the ſmall Councell, and afterward by the two hundred, ſo that none be received but ſuch as ſhall be approved by the people.

Item, this order ſhall be obſerved to take two of the lower part of the towne, and two of the upper.

This election made and confirmed by the people, the foure new elected ſhall come into the towne houſe to make their Oath between the hands of the foure auncients, and ſo be put in poſſeſſion of their office.

The forme of their Oath.

WE promiſe and ſweare to acquit us faithfully in the duty of our office, and firſt to maintain and defend as much as in us lieth, the liberties and rights of the towne, well and truly to miniſter that which we ſhall have in our hands, to execute good and right Iuſtice, rendring to every man that which ſhall appertaine to him, ſuſtaining the good and puniſhing the evill, without favour, or hate, moreover we promiſe to doe and obſerve that which is contained in the office of the Councellours, God bearing us witneſſe in all the ſame to puniſh us if we doe the contrary.

Of their ſeverall places. Each in degree.

Touching the place for to know who ſhall be the firſt or ſecond, if thoſe which they chuſe have been before in the office, let them ſee who hath been the firſt, and let him goe before the other, and ſo every one conſequently and after his order.

If they have taken any which have not been before in office, then to ſee how they were in the counſell before the other, and according to their ancientrie they ſhall be placed: by the counſell, we underſtand as well the treaſurers and Secretaries as Counſellors, & he which hath ended his yeer ſhall not be choſen until he have reſted three yeer.

If it happen that any of the Sendicques die during his office, and that there reſt yet foure months of his time, let there be another choſen as ſoone as may be; but if the time be ſhorter, to let the yeere paſſe without ſubſtituting of any other.

The election of the piety or ſmall Councell.

The manner of other election.

THe Munday following, the foure new Sendicks with the old, and the Treaſurer, ſhall aſſemble together with the two hundred, and after they have made exhortation and prayer, and the Oath, they ſhall recite the roule of the yeer paſt: and whom they will have to continue in their office: the other to be put off. Nevertheleſſe the foure ancient Sendiques ſhall continue without controverſie, except they have commit-

committed faults worthy of reprehenſion in the time of their government.

If that any be put of by the moſt voices, there ſhall be no other put in their places ſodainly, but the ſmall Councell which ſhall be choſen, ſhall name in number double, that is to ſay, two for one, to take which ſhall ſeeme good to them, or to chuſe by their judgement, as hath been ſaid of the Sendiques.

If it happen that any Councellor die, there ſhall none ſucceed him in place untill the next yeare, except it be by Peſtilence, or by other inconveniences, that the number be ſo ſore diminiſhed that the Councell ſhall be unfurniſhed.

The Election done, all ſhall come and make their Oath before they ſet downe, principally the new elected as the other hath done before.

The forme of their Oath.

WE promiſe and ſweare faithfully to apply and to doe all that pertaineth to our Office, and firſt of all to doe our diligence to conſerve and maintaine the wealth, honour and profit of the Towne, and to come together as often and as many times as need ſhall be, to give good and faithfull counſell touching that which ſhal be required of us. *What to doe.*

Item, to advertiſe thoſe to whom it ſhall appertaine, of all that we ſhall thinke to be to the profit of the Towne. *To Advertiſe.*

Item, to keepe ſecret all that which hath been ſaid and determined in the Councell, except it be a publike matter which ought to be publiſhed. *Keep ſecret.*

Item, in no caſe to be prejudicious unto the honour or profit of the Town, for favour, amitie, or hate, or any other carnall conſideration, whatſoever it be. *Not to prejudice the Towne*

Item, not to be moved with Bribes or any ſuch practiſe whatſoeuer it be, from juſtice, or rightly to doe our duty, but contrarily to hinder with all our power ſuch enterpriſes. *Nor Bribery.*

Item, not to take Preſent, or bribes for favour of any, in that which concerneth our Office, nor in generall, all that may be preſented unto us in the reſpect of our eſtate, for to make us decline from the fidelity which we owe to the Towne, and the right which we be bound to render to all.

Item, in all cauſes that which we ſhall be required of, to pronounce with all right and equity that which ſhall ſeeme good unto us, without fraud or hate to any of the parties, and above all to procure that the Chriſtian religion be purely obſerved, and God honoured and ſerved, aſwell in the towne as in the territories of the ſame, God being witneſſe unto us in all theſe Promiſes to be Iudge therein, if we doe the contrary. *And give without fraud or hate.*

Touching the appointment of all their Places, the foure ancient Sendiques ſhall be firſt, and ſo orderly the other according to the time that they have been Councellors, or in higher offices.

The election of the Treaſurer.

ITem, from three yeare to 3. yeare, he ſhall be choſen with the Sendiques in like order and faſhion, moreover when he ſhall be choſen that he make like Oath with the Councellors, adjoyning therto this promiſe, to miniſter faithfully to the profit of the towne, the Common money which ſhall be delivered into his hands, and in generall to procure for the common wealth as his owne proper, aſwell in recovering as in keeping and diſtributing.

The election of the Secretaries.

ITem, there ſhall be two Secretaries, the one ſuperiour and the other inferiour, whoſe office ſhall be for no prefixed terme, but every yeare when the Sendiques ſhall be elected, the Councell ſhall conſider if it be good that they continue in their Office. And if it ſhall ſeeme good unto them upon good conſideration, to put them off, that then

they place other in their ſtead, referring it alwaies to the judgment of the two hundred, the which may do as ſeemeth good unto them: and that there be overſeeing or ſurvaing every yeere over this Office, to make Election when need ſhall require.

The Forme of their Oath.

WE promiſe and Sweare to put in writing faithfully and diligently all that ſhall be needfull as our Office ſhall require, and alſo to travell, that by our default or negligence there come no damage neither to the Towne nor to the people.

Item, not to reveale any of the Secrets of the Councell, nor declare them to any perſon except it be by the ordinary Commandment of the Councell.

Item, to make expedition in all that ſhall be committed to our charge, as well as for the Towne as for private parties, and in generall to obſerve with a good conſcience all that appertaineth to the duty of our Offices.

Of the councell of the two Hundred.

ITem, the ſmall Councell ſhall the next day after the Election, peruſe the roll of the yeare paſt, to the end to chuſe the Councell of threeſcore and conſequently the two hundred, continuing thoſe which they ſhall thinke to be meet, putting off thoſe which ſhall ſeeme good to be put of, placing other in their ſtead, to fulfill the number: moreover to command to ſweare or renue their Oath, the forme thereof ſhall be the ſame which they of the ſmall Councell doe make.

For the Auditors of the accompts.

ITem, that every yeare the petty Councell ſhall chuſe foure, whereof one ſhall be one of the Sendiques for to continue (if it ſhall ſeeme good unto them) of thoſe which were the yeare before, or others: and that done they ſhall make their report to the councell of the two hundred, the which have ſuch liberty to ratifie them or put them of as hath been ſaid.

The forme of their Oath.

WEe promiſe and ſweare to doe in our Office that which appertaineth to good and faithfull procurers of the Publike wealth, and to have ſuch care thereof as of our owne proper family. And principally in hearing the accompts that ſhall be made unto us, neither to overpaſſe nor allow any thing, but that which ſeemeth unto us juſt and reaſonable.

Item, to conſerve and keepe all the Rights and Priviledges of the towne well and faithfully, bringing all into good order as ſhall be needfull.

Item, if their be any thing amiſſe or out of the way, to make good and diligent inquiſition to bring again and recover it.

Item, that all which ſhall be pertaining to the Towne be it Rent, preſt, fines, confiſcation, or other things whatſoever they be, to make diligent inquiſition and purſute without reſpect of perſon,

Finally, to doe our diligence that nothing periſh or be alienated in no manner of wiſe by our fault, negligence, or diſſimulation.

For the Controller, Maſter of the Money, the keeper of the Towne Houſe called the Saoulter, and the Maſter of the Ordinance.

ITem that every three yeer after the councell is choſen, the petty Councell ſhall choſe theſe officers alwaies upon this condition, that the election ſhall be referred to the two hundred, to be ratified by them: and if they doe not approve them, the petie Councell ſhall choſe new, nevertheleſſe the old may continue if they ſhall ſee it good.

Touching

Touching the forme of their Oath it ſhall be ſufficient that it be generall, to procure the wealth and honour of the Towne as much as lieth in their power, and with all paine and diligence without fraud or guile to exerciſe their Office, as well towards every particular man as the whole publique State.

For the Procurer generall.

ITem, that this ſhall be a yeerely Office for as much as it ſhall be lawfull to continue him which hath ſerved if it ſhall ſeeme good, and namely it ſhall be moſt expedient if he be a man meet and one that ſerveth in his Office, diligently, moreover the manner of his election ſhall be like unto the laſt above ſaid.

Item, being choſen he ſhall be Sworne betweene the hands of the Seniory as followeth.

The forme of his Oath.

I Promiſe and ſweare to maintaine and defend withall my power, the honour and profit of the Commons diligently to watch for the conſervation of the Rights of the City, as if they were mine owne proper, and to purſue thoſe to whom it ſhall appertaine and likwiſe to recover without ſupporting the one or grieving the other.

Item, to have an eye that no particular perſon do incroch upon the Commonalty; & if any happen ſo to doe, to reveal him or purſue him according as mine Office importeth.

Item, to make no bargain, covenant, or agreement in any wiſe, for to diminiſh the profit of the Towne, nor to receive Preſents nor bribes, for to diſſemble, nor to hold my peace when my duty ſhall be to ſpeake.

For the Captaine generall.

THis ſhall be an Office perpetuall, yet nevertheles there ſhall be a diligent view had every three yeer, to provide for the Town a new, if he which is therein be fallen into age, or long ſicknes, or otherwiſe occupied that he cannot tend to his office, & the election to be by the Councell and alſo approved by the two hundred as is aforeſaid.

For the particular Captains.

THis ſhall be an office for term of life, and in every quarter of the town he ſhall choſe his particular Captaine in the preſence of the Captaine Generall, and two of the Councell deputed for the ſame, and after the election ſhall be reported to the Councell which ſhall have authority to ratifie him.

For the Banderettes.

ITem, the Banderettes Generall ſhall be elected as the Captaine and in ſuch ſort. Touching the other Banderettes they ſhall be choſen as the particular Captaines, except inſtead of two Councellors it ſhall be ſufficient that the Captaine of the quarter be there with their dizoners.

Of their Lieutenants.

EVery one may choſe him his Lieutenant, ſo that it be by the conſent of all their bands in generall, except in the time of danger, this ſhall not be done without the knowledge and expreſſe permiſſion of the Councell.

Of the Dizoners.

ITem, the petie Councell hath full power to chuſe them, and to continue them ſo long as their duty, or otherwiſe to diſpoſe them. All ſhall be ſworne between the hands of the Sendicques in this forme, and to renew it in time of neceſſity.

The forme of the Oath.

I Promiſe and ſweare to endeavour my ſelfe faithfully for the defence of the towne, and in no caſe to forſake it in the time of neceſſity.

Item, to bee continually ready and preſt to beare armes againſt the enemies,

whensoever I shall be appointed by my superiours.

Item, to maintain & keep peace & tranquility among the Burgesses and habitants of the towne and to stay and let withall my power all sedition, strife, fighting, or chiding.

Item, to make no evill conspiracie or enterprise, but to the contrary resisting all those which doe it, and to reveale them to my superiours.

Item, to stop all dissolutions and outrages, and in generall all which shall be contrary to the order and policie of the towne.

For the Goaler or Souldan.

THis Office shall be for no certaine time, nevertheless it shall be overseen and viewed every three yeer, to see if he doe well his duty: the election shall be by the Councell, the confirmation by the two hundred, as is aforesaid.

The forme of the Oath which they use shall be thus.

I Promise and sweare to keep faithfully all that which shall be committed to me, and to render accompt thereof without fraud.

Item, to keep every Prisoner committed to my charge chained or at large, as shall be commanded me.

Item, in such cases as shall be forbidden and not permitted that any doe speak with a prisoner, I shall take such diligent heed that none come at them to talke with them.

Item, not to permit the Prisoners to use any banquets, outrages, playing, dissolutenesse, gaming, or such other unmeet things.

Item, not to exact or take above that which shall be due according to the taxe.

For the Saoultier.

He holdeth the Bible open before the Iudges at the time of Iudgement.

THis shall be an Office perpetuall if he which be once chosen doe truly discharge his Office, nevertheless he shall be overseen every three yeer, to see if he be meet or convenient to continue or be deposed.

Item, this election shalbe made by the petty Councell, & confirm'd by the 2 hundred.

For the Heralds.

THis shall be an Office likewise perpetuall as of the Saoultier, the one shall be a horse-man, the other a foot-man, the election shall be as is aforesaid.

The waiters or Officers for the Councell, and the Lieutenant.

THis shall be an Office perpetuall, except there happen any notable fault, also the petie Councell have full power to make them or depose them if need shall be.

The number of the Officers for the City shalbe fourteen, and for the Lieutenant four.

Touching their oath it shall be sufficient, beside the Oath of common Burgesses, they shall promise to be diligent assisting at all times readie to wait upon the commandement of the Sendicques and Councell, serving them in their Office.

Item, to come incontinent when they shall be commanded, to execute all that shall be given them in charge.

Item, to beare themselves faithfully in all that appertaineth to their Office without fault or delay, and to keep secret all that shall be done and spoken in the Councell and diligently to watch and keep well the town-house, and all that is therein.

Item, to make faithfull report of all Messages or Visitations which shall be committed to them.

The Guards of the towers and the Porters.

ITem, this Office shall be perpetuall so long as they shall doe their dutie, the Councell shall oversee them, and in their power to continue or dispose them.

Item, it shall not be needfull to set any especiall forme of Oath, for it requireth nothing

nothing but fidelity and diligence to keep the place, in the which they be constituted, which may briefly be done by words.

For the Notaries.

THe power to make them or depose them, shall be in the pety Councell, nevertheless none shall be received without the report and witnesse of the Notaries of the towne, concerning their sufficiency, wisdome, and learning.

The forme of their Oath.

I Promise and sweare to receive no act nor Instrument which shall be to the dishonour or damage of the towne, or against the policie of the same.

Item, to couch faithfully and set downe by writing all such acts and instruments as I shall be required, without adding or diminishing to the purity thereof.

Item, to deliver to every one all such rights as appertain to him, & shalbe in my hands.

Item, not to conceale or keep back any Instrument to the prejudice of the one or favour of the other, and also not to deliver into the hands of the partie contrary, any documents to defraud him which I ought to help: but to conserve and keep faithfully all acts which shall be committed to my charge.

Item, to make expedition to all men of that which may serve them according to equitie and reason.

Power of the Councell.

The Councell have full power to ordaine all these Offices, to constitute and set in those which they will.

Now it is to be noted that to exercise these offices aforesaid, from the pety councel unto the Sendicques, and so downward unto the Saoultier, it is required that he be a citizen.

Item, to be the Lieutenant or one of the assistants?

Item, for all the Captaines and Banderettes Generall.

Item, the Controuler, Auditour, of the Councell, Master of the mony, procurer Generall, Master of the Artillerie and Gaoler, it shall be required that he be a Citizen, for the rest it is sufficient if he be a Burgesse.

As concerning that which hath been said of terme and space of time, it is to be understood in this sort, that if it happen any fault worthy to be punished by deposition it shall alwaies be lawfull to depose the offender as he hath deserved.

Moreover the Burgesses or Citizens which shall refuse to take the dignity of Office or estate unto the which he shall be called or ordained by the Seniorie, and will in no case condiscend and agree to take it, that hee shall then bee set to pay 25 crownes for fine for his contumacie, and constrained to absent the town for a yeere except he have a lawfull excuse well knowne to the Councell.

The Office, charge and power of the Lords Sendicques.

Sendicques.

THe four Sendicques shall be continually resident in the towne, during the yeer of their Sendicate not so much as any of them to depart out of the town, to lodge out of the towne, not for one night, except he let it be known to the others, and that none of them doe enterprise any farre journey, to be six or eight daies absent, without the leave of the Councell.

Every day.

Item, hat every day they shall gather themselves together after dinner that is to say, at one of the clock, to consult upon that which shall be to doe, and to put order therein, and also to put those things in execution, which hath been concluded by the Councell.

What to be done.

Item, upon the ordinary daies that the Councell is holden, the Sendicques shalbe the first in the town-house, as well to shew good example to others, to deliberate together of those things which they will doe.

Item, if any thing happen which requireth the assembly of the Councell, they shall

ſhall gather themſelves together to doe thoſe things which ſhall be needfull.

Item, in things which ſhall require their preſence in divers places at one time, they ſhall divide themſelves in ſuch ſort as each of them may be where it ſhall be expedient.

Of ſive or tumult. Item, if it happen any publike noiſe, as fire, tumult, or other like, that the firſt Sendicque ſhall come incontinent into the town-houſe, and ſhall continue there, waiting for the newes which ſhall be brought him, to the end to aſſemble the Councell from houre to houre if need ſhall be, or otherwiſe to diſpoſe according as neceſſity ſhall require: and that the other three ſhall run haſtily unto the place where the danger ſhall be, and moreover having ſeen the thing, two ſhall diſſever, one on the one ſide of the towne and the other on the other ſide, to viſit and keep the ſtreets, corners, and the gates if need ſhall be, and the third ſhall continue upon the danger, untill it ſhall be appeaſed, or otherwiſe.

The office of the firſt and chiefe Sendicques.

Every day. THat every day when there ſhall be no Councell, he ſhall come into the town-houſe that is to ſay at the comming from the ſermon, to ſee if there reſt any concluſion of the Councell to execute, or heare thoſe Plaintiffes which ſhall come.

Receive addreſſes. Item, that he receive the letters that ſhall be addreſſed to the Counſell, but he ſhall not open them but in the preſence of one of his fellowes, or at leaſt two Councellours: but if it be a matter of haſt he ſhall call his other companions to conſult at the houre, or otherwiſe to tarry untill they ſhall be aſſembled: and generally that in all matters which are worthy to have conſultation at the houre he ſhall aſſemble his companions.

Audience. Item, on the daies of the Councell incontinent after the ſermon, he ſhall be in the town-houſe to heare thoſe which ſhall require audience.

Anſwer. Item, at his comming forth he ſhall make anſwer upon thoſe things that be heard, and that the ſame day he ſhall provide to put in execution that which hath been ordained, if they be things which may be executed ſo readily.

Marriages. Item, that he ſhall ſign the marriages before they be pronounced in the Church, inquiring diligently if the marriage may be made according to the ordinances of God.

The Seale. Item, that he ſhall have the towne Seale in his hands and the charge for to ſeale.

Item, he ſhall be Preſident over the ſecond appellations or ſupreame.

The Office of the three other Sendicques.

ITem, the one ſhall ſit in the Conſiſtory, the other in the chamber of accompts, and the third over the firſt appellations.

Item, there ſhall be one deputed or appointed to viſit the Priſoners once a week, & this charge ſhalbe given him in the beginning of the yeer by the adviſe of the Councel.

What ſome of them may doe.

ITem, two may ſigne the commandements ordinary, to make paiments for the charges paſſed by the Councell.

Item, to open the letters that be addreſſed to the Councell as is ſaid.

That which one alone may doe.

ITem, that whatſoever complaint ſhall come, each one of the Sendicques hath full power to command thoſe to whom it appertaineth to be examined, and to examine them and to impriſon them if need ſhall be.

Drunkenneſſe. Item, that all diſſolutions, arrogancie, inſolences, drunkenneſſe, and ſuch other like, every one hath power to impriſon ſuch and after make report to the Councell, but he hath no power to deliver the Priſoner before he hath made report.

Of matters Criminall.

Criminall. IF they take a Criminall or a malefactor, that within 24. houres they ſhall command the Lieutenant to make him anſwer upon thoſe points of the which he ſhalbe accuſed.

Afterward

Afterward he ſhall be committed to the Lieutenant if the caſe be that the matter may be eaſily proved,or namely if he be already proved,and that there be no difficulty,as of Murther, theft,or ſuch like, that incontinent they ſhall doe juſtice, and at the moſt they ſhall not keep him above ſix dayes.

Item, if it be a matter difficill to prove as concerning the act,or that it require conſultation concerning the ſentence, that then a competent term ſhall be given unto the Lieutenant to bring forth his witneſſes, according to the place where they be: neverthelesſe he ſhall not have one moneth to doe it at the moſt, although he ſeek his witneſſe in other places.

Item, if they he in the town or within two leagues,he ſhall have but fifteen daies.

Item, if the criminall or malefactor demand to be admitted to his Juſtification, that theCouncell ſhall have reſpect if it be convenient and according to reaſon or not.

Item, if the Councell ſhall perceive that he ought to be admitted, they ſhall give him reſpite for thirtie daies.

Item, the proofe knowne and the examinations and defences heard, in caſe that they be admitted, the Sendicques ought to order the matter ſo, that the Priſoner have ſentence within 12. daies,at the fartheſt, albeit that the matter require conſultation, otherwiſe that they doe it the firſt day.

Item,the Sendicques ſhalbe Iudges of all criminal cauſes being accompanied with the Councell,& each of the foure in his order ſhall pronounce the ſentence,nevertheles if there be many ſentences to be given in one ſitting, there ſhalbe but one to pronounce it, but if there be one or more abſent,that thoſe which be the firſt ſet after them in councel that they take the place with the ſtaffe,but yet they ſhall not pronounce the ſentence. *Iudges of all criminals.*

The Office, charge, and duty, of the Councell.

ITem, that three daies in the week,that is to ſay, Munday,Tueſday,and Friday, they ſhall come together at the ſound of the bell without any other calling: moreover if it ſhall happen any extraordinary matters, that they ſhall appeare at the houre aſſigned by the commandement of the Sendicques, by night or by day. *The Councell.*

Item, in the ordinary daies from Eaſter to Michaelmas,they ſhall aſſemble at ſeven of the clock. And from Michaelmas to Eaſter at eight of the clock, which is at the end of the ſermon: and he that appeareth not to be aſſiſtant ſhall pay.

Item, in matters of great importance, and which require the preſence of the whole Councell, the Sendicques ſhall command to ſeek the Councell by the Oath which they owe to the towne, but this ſhall not be done but by good diſcretion.

Item,whoſoever ſhall be called upon his oath and appeareth not,he ſhall pay a fine of five Florins, except he have a lawfull excuſe,for the which he ſhall be ſworn if he will have his excuſe received,& moreover that he doe ſignify in his own perſon or his wife. *Not appeare.*

Item,that none ſhall depart before that the Councell be ended without asking leave. *Depart.*

Item,whoſoever ſhall depart without the leave of the Councell, and being called again by the Saoultier, at the commandment of the firſt Sendicque, if he come not, he ſhall be put to a fine of five Florins,and three dayes impriſonment.

Item, after the praier be made,none ſhall ſpeak but in his order, and if many ſpeak at once, the firſt Sendicque ſhall impoſe ſilence, the ſilence impoſed, if there be any that ceaſeth not, he ſhall be put to a fine of five ſhillings. *All theſe Councels begin with prayer.*

Item, that every one ſhall keep his place to avoid confuſion.

Item, that no man be ſo hardy to propoſe any thing of his own head;but he ſhall reveale the ſame to the firſt Sendicque before the Councell be ſet,that the Sendicque may propoſe it,nevertheles if it ſeem good unto him, he may command the other to declare it more at large the better to inform the Councell. *To propoſe.*

Item,

Advertiſement. If it happen that any have advertiſement after the Councell be ſet of any thing pertaining to the common wealth, that then being entred into the houſe he ſhall advertiſe the firſt Sendicque apart.

Secreſe Item, that none ſhall reveale that which is intreated or of decreed in ſecret in their Councell upon paine to be depoſed, and for ever to be unable for that eſtate: moreover according to the weight of the caſe, to be puniſhed by the adviſe of the Councell either by a fine of mony or open pennance, or elſe by corporall puniſhment, but if it appeare, that he hath done it to ſtop the courſe of Iuſtice it ſhall be open pennance, if it have been to grieve the common wealth it ſhall be paine corporall.

Written. Item, if any of them have ought to propoſe of his owne caſe he ſhall let it be written, or otherwiſe he ſhall tarrie untill they have diſpatched the preſent things.

No ſwearing. Item, that none ſweare or curſe, as to name the Devill within the Counſell upon the paine of five ſhillings, and if he continue after he hath been corrected ſundrie times then to be depoſed.

No blaſphemy. Item, that none ſhall blaſpheame God upon the paine to crie God mercy ſolemnly, that is with a torch burning in his hand, and to be put in priſon, and if he doe it oftentimes to be depoſed and puniſhed more rigorouſly.

Reproach. Item, that none reproach or miſname any other, nor to enter into any contention or chiding, or brangling, that they ſpeak no contumelious words or diſhoneſty, but that each one telling his opinion ſhall ſpeak with all modeſtie without charging the other or ſpeaking againſt their honour, upon the pain of 5. ſhil. and if he be accuſtomed ſo to doe, after certain admonitions, and no amendment had, to be depoſed from the Counſell.

To charge with crime. Item, if any doe charge another with a crime, he ſhall be bound to prove it, otherwiſe to crie him mercie: and to be depoſed from the Councell the reſt of the yeere, and he which hath been charged ſhall have his action.

Order. Item, this order ſhall be kept as well for the Councell of ſixtie as in generall of the two hundred, for the avoiding of confuſion, and that all things may be the better obſerved, they ſhall read that which is paſſed every yeere, as well in the firſt Councell holden after the election, as alſo of the two hundred, and then all ſhall ſwear to keep it.

Item, that nothing ſhall be ſet forth among the two hundred before it hath been treated of by the petie Councell, neither in the generall Councell before it hath been treated of before, as well of the two hundred as of the petie Councell.

For what cauſes the Councellours ought to retire themſelves.

In his own cauſe. ITem, that every one in his owne proper cauſe ſhall retire himſelfe before he be commanded, and if he doe it not they ſhall compell him to doe it:

In Civill cauſes. Item, in that which appertaineth to his, and not to his owne perſon, as in civill cauſes, the father ſhall not be preſent when the cauſe of his ſonne ſhall be denounced, neither brother nor uncle: moreover if any will not retire himſelfe of his owne good will, to be admoniſhed by the Councell.

Criminall. Item, in criminall cauſes none ſhall tarrie in the affaires of his Parent or of his Couſen-German, but ſhall be excluded.

Exclude. Item, in all cauſes which ſhall ſeem good to the Councell to exclude any, immediately they ſhall depart.

The Office of the Treaſurer.

THe Treaſurer ſhall be preſent every day in the Councell upon paine aforeſaid, and have his voice as the other.

Item,

Item, that hee ſhall keep ſecret that which ſhall be ſaid or done in the Councell, upon the ſame pain that is ſet upon the Councellours. *Secrecy.*

Item, to receive all the common mony as well of the ordinary revenue as the pains of fines or other extraordinary ſummes. *Receive.*

Item, that he ſhall demand and receive in due time and alſo yeeld accompt of that which ſhall be due, either by farmers, particuler receivers, or paines, Fines, or Revenues, as of all other things, ſo that the Towne have no lack by negligence. *Accompt.*

Item, if he cannor be payd with a good will, he ſhall conſtraine the debters by imprisonment without any further delay. *Conſtraint.*

Item, he ſhall deliver no Money to any perſon but by commandment, and having received commandement, he ſhall not delay the time, ſo that there come any complaint againſt him. *Not to delay after Command.*

Item, he ſhall render accompts every ſixt Month in the chamber of accompts, and not to deferre the time above ſix Weekes over his terme. *Accompts in ſix Months.*

Item, in rendring of his accounts he ſhall ſhew how he received it, with what mediation, Acts, or Ordinance, or by what Vertue he hath received it. *The manner of Accompting.*

Item, concerning the things received or payed, he ſhall ſhew forth the Commandments with the quittances upon every Article,

Item, that the accompts may appeare more cleare, he ſhall ſet them downe in forme of a Regiſter.

When he ſhall be depoſed from his Office, he ſhall render the accounts within three Moneths: and if he be found debtor, he ſhall render the remainder within ſix Weekes, or otherwiſe he ſhall be kept in Priſon unto the laſt end of the payment.

The Office of the Secretaries.

ITem, they both ſhall be continually in the Councell, except he have a lawfull excuſe: alſo they ſhall keepe ſecret that which ſhall bee done in the Councell. *Excuſe.*

Item, they ſhall not make out or deliver to any perſon the Copy of any Act, which ought to be kept ſecret, nor to reveale any thing without the knowledge of the Seniors: he that doth the contrary ſhall bee puniſhed as is aforeſaid. *Secrecy.*

Item, he ſhall have two Regiſters, the one for the publique affaires, or in any point touching the Commonalty, the other for particular men, which appertaine not to the Town. *Regiſter.*

Item, the firſt Secretary ſhall write the firſt Regiſter of thoſe things holden in the Councell, the other ſhall have that which appertaineth to particuler affaires. *What they ſhall Write.*

Notwithſtanding the one ſhall write if need bee, and read the letters, inſtruments and Acts, that the other ſhall make, to the end that there be no delay.

Item, that each of them in his Office ſhall make diſpatch of the matters which his Regiſter importeth, nevertheleſſe, the firſt only ſhall have the charge to ſigne all things when they ſhall bee preſent. *What each ſhall doe.*

Of the other part, when there ſhall bee Publique matters to diſpatch of great importance, as inſtructions and ſuch like, the firſt ſhall Communicate with his companion, the one to uſe the others Councell.

But in the abſence of the one the other ſhall have the whole charge, and the ſecond ſhall doe the office of the firſt.

Regiſters apart for ſeverall cauſes.

Item, there ſhall be a Regiſter apart for the letters miſſives, and ſhall continue in the Secretaries place or cloſet, the which ſhall be common to them both according to the neceſſity.

Item, a Regiſter apart for cauſes Criminall.

Item, a Regiſter for cauſes of Marriages.

Item, a Regiſter wherein ſhall be enrolled the officers from the firſt day of their office to the laſt.

Item, another to keep in order the Statutes and Proclamations, which ſhall be made according to the neceſſity of time.

Item, a Regiſter of the Commandments which ſhall be made for the diſburſing of any mony, to the end that the rendring of the accompts may appeare more cleare, and be better verified.

Item, another Regiſter, wherein ſhall be drawne all the acts which import the recovering of mony for the commonalty, as of fines, and other profits.

Item, that all informations ſhall be locked in a cheſt or cloſet, of the which the firſt Secretary ſhall have the key, and in his abſence the ſecond, of the which they ſhall render accompt: and that they may be found when need ſhall be, each of them ſhall have a marke by number, and in another coffer there ſhall be an Inventory marked, all the proceſſe concluded and finiſhed, ſhall be brought into another place.

Item, they ſhall make diligent diſpatch as well for the particular matters as common, and that nothing ſhall be left undone, they both ſhall come together after dinner, at the ſame houre that the Sendicques aſſemble, alſo at ſix of the clock in the morning.

Item, they ſhall diſtribute equally together all the profits.

Of the office of Captaines, Banderettes and Dyzeners.

The Captaine Generall. No tumults.

THe Captaine Generall ſhall be diligent and vigilant over all the towne, he ſhall gather no aſſembly ſuſpect, nor make any conventicle, which may be a preparative to ſedition, tumult, or mutiny, and the particular Captaines, Banderettes and Dizeners ſhall doe the like, every one in his office and quarter.

To adverriſe.

Item, if any ſuch like thing happen, or that there be beginnings of trouble, the Captaine Generall ſhall take heed to it betimes and advertiſe the Councell.

Item, if the particular Captaines ſhall firſt perceive it, they ſhall doe the like, enforming the Seniors, or their Generall to make their report as ſhall ſeeme good to them.

Watch.

Item, they ſhall watch every one in his office that there be no diſorder or inſolence, and that the Burgeſſes and Inhabitants governe themſelves honeſtly in their houſehold, without noyſe, trouble, or brangling, and if any doe the contrary, they ſhall admoniſh him, and if that admonition profit not, they ſhall make their report to the Captaine or Seniors.

Danger.

Item, if there happen any danger or inconvenience in the towne, they ſhall bee alwayes ready for defence of the ſame, when commandement ſhall bee given them.

Not aſſemble men without command.

Nevertheleſſe, it ſhall not be lawfull to the Captaine or Banderet to aſſemble men, or to arme any, without expreſſe commandment of the Councell, except there happen ſome ſudden aſſault without, in the which caſe they ſhall doe their office, while in the meane time, the Councell may provide more largely.

Not to be abſent above ten dayes.

Item, to the end that the towne ſhall not be unprovided, the Captaine Generall

ſhall not enterpriſe any farre voyage, as to be above eight dayes abſent without ſpeciall licence.

Item, that each of them and eſpecially the Dizeners, ſhall be diligent that the Proclamations and Ordinances of the Councell, as well for the reformation of the Church, as for the civill eſtate, that they be well obſerved: and if any doe the contrary, they ſhall advertiſe the Seniory. *Proclamations obſerved.*

Item, that every Dizener ſhall make every halfe yeere a roule of all the Burgeſſes and Inhabitants within his diznarie comprehended, with all the housholds making fire apart, and to preſent the ſaid roule to the Councell. *A roule of all Burgeſſes.*

Item, that once a yeere the Captaine Generall accompanied with the Captaines particulars and Dizners, each in his quarter, ſhall make viſitation from houſe to houſe, to know if the Burgeſſes and Inhabitants be furniſhed with armour as it appertaineth for the defence of the towne. *Viſitation for armour.*

The Auditours of accompts.

ITem, that three dayes in the week, that is to ſay Tueſday, Thurſday, and Saturday, they ſhall aſſemble themſelves together both morning and evening, to doe that their office requireth. *Three dayes a week aſſemble.*

Item, they ſhall put in writing all manner of Inſtruments, and Obligations in order, to ſet them downe in an Inventory, to the end that nothing be loſt, but be found eaſily. *Writings.*

Item, they ſhall have an officer convenient appointed to ſeek parties when need ſhall be. *An office.*

Item, that without exception of perſon, they ſhall doe their dutie to all men, to cauſe them to pay their duty. *To doe their duty.*

Item, when any refuſeth to pay, or denieth the debt, or alleageth any excuſe, which ſeemeth to them inſufficient, they ſhall make report thereof to the Councell within eight daies following. *Make report.*

Item, if by favour or friendſhip they ſpare any man, they ſhall bee punished upon their wages, for that which is paſt, and to be bound for the debt and charged therewith. *Puniſhment.*

Item, to declare that they doe truly diſcharge this office, every three moneths they ſhall preſent a roule or Inventorie of debts and Obligation, which they ſhall find, to cauſe the parties to appeare with diligence, and thoſe with deliverance of their Regiſter to conferre with the ſame if need ſhall require. *A Rolle of debts.*

Alſo concerning the profits of the towne, they ſhall not conceale the particulars of their rights, but when the Regiſters of the towne may ſerve, they ſhall communicate with them to make out copies, when need ſhall require. *Conceale.*

Item, they ſhall note all the rights appertaining to the towne, as Rents, revenues, or cauſes, which be not payed, and after ſhall make report to the Councell, to the end to joyne them to the ordinary Inventorie, and that upon paine aforeſaid. *Rights.*

Item, they ſhall re-viſit the accompts of the Treaſurer incontinent after they ſhall be preſented to them, and cloſe them up without delay, but if they doe not bring them in by the time appointed, that is to ſay at the end of ſix moneths, they ſhall procure them, and not ſuffer them to paſſe the time appointed. *Reviſits the accompts.*

The Office of the Controuler.

Viſiting of Buildings once a yeere.

HEe ſhall not paſſe one yeere without viſiting all the buildings appertaining to the Towne, but when hee ſhall bee advertiſed by the inhabitants that there is neceſſity of reparation, that with out long delay of time hee ſhall come upon the place to ſee what lacketh, and to ſet order therein: but if it happen any inconvenience by his negligence after he hath been advertiſed, that then he ſhall anſwere.

No Habitation

Item, in all buildings whereas is no inhabitation, as Temples, Bridges, and other like, he ſhall be diligent to overſee them without advertiſement of other.

Day Worke.

Item, he ſhall provide and take order that nothing periſh or decay for fault of reparations.

Item, he ſhall have a Regiſter convenient to note all the day workes of Maſons, and Carpenters, and that he fail not but to aſſigne the acquittance of the Treaſurer when he ſhall be thereof certified.

Worke-men to doe their dutie.

Item, whereſoever there ſhall be Maſons, Carpenters or other Workemen, he ſhall not fayle to have an eye to them, to know if they doe their duty faithfully.

The Office of the Maſter of the Artillery.

Keyes.

HEe ſhall keep warily the keyes and not to deliver them into the hands of any other, nor put any in truſt without expreſſe Commandement of the Councell, and if there happen any default, he ſhall anſwere thereto.

Artillery.

Item, he ſhall be diligent to keepe neat and cleane and in good point the Artillery ready to ſerve at that houre if need ſhall require.

Item, he ſhall be dilligent and take heed in making cleane, that nothing be put out of Order.

Deceit.

Item, he ſhall take heed that their be no deceit, for the which cauſe hee ſhall bee continually preſent, and after hee ſhall reviſit and ſee that there bee no inconveniency.

Diſcharge nor charge.

Item, hee ſhall neither charge nor diſcharge any Peece but in neceſſity, except it bee by expreſſe commandment from the Seniors, and that this bee obſerved in all the Bulwarkes.

Powder.

Item, he ſhall keepe the powder well locked ſo that no inconvenience happen, upon paine to anſwere it, if it be his fault.

His Office.

Item, when need ſhall bee to ſet abroad the Artillery, his Office is to do it by the Commandment of the Seniors.

For the Proctor Generall.

His Office to purſue all ſuits appertaining to the Towne.

HEe ſhall be aſſiſtant in the Court of the Lieutenant in the time of pleading, to know and underſtand if there be any cauſe or intereſt for the Towne, and there after to forme his concluſions, and this to be done, Audience ſhall be given him, and the Lieutenant ſhall demand if there be any thing to bee ſaid which ſeemeth to bee medled with the Common intereſt, before he end his cauſes.

Item, in all cauſes which pertayne to the wealth or profit of the Towne, and to the conſervation of the Common Weale, he ſhall inſtantly purſue it as a good Procter of the commonweale, & namely in criminal cauſes he ſhal be joyned with the Lieutenant.

Item, in the fault of Parents, and friends, he ſhall ſollicite and purſue to make gardians, or overſeers for pupils & orphans, or to depoſe thoſe which be if need ſhal require.

Item,

Item, he ſhall be a party to demand and call upon all Fines in the name of the Towne, of all thoſe which offended: nevertheleſſe he ſhall receive none, nor it ſhall not be lawfull for him to make any pact, or appoint any man his payment, and thoſe which be condemned in any payment he ſhall ſignifie to the Treaſurer every Week, that he may recover it. *To call on Fines.*

Item, he ſhall ſpare no manner of perſon in ſuch caſes, upon paine to pay the ſumme himſelfe, nevertheleſſe he ſhall not moleſt any man to bring him before the Iuſtice, except he be well furniſhed with proves.

Item, he ſhall take paine and doe his diligence to know thoſe which hold ought of the Towne, as Lands, Poſſeſſions, Meddowes, Houſes, or which withhouldeth any thing from the Towne, to advertiſe the Auditors, of the accompts therein. *To know and advertiſe the Parties duty of the Lands holden of the Towne.*

Item, when there ſhall be any building in the Towne he ſhall have reſpect that they enterpriſe not nor incroch upon the ſtreete, but he ſhall indeavour himſelfe to let it, untill it be determined by Iuſtice. *Buildings.*

Item, if any houſe be ruinate or fallen down, ſo that the Town be thereby deformed, he ſhal purſue him which oweth the place until they have builded or forſaken the ſame. *Houſes Ruinat*

Likewiſe if there be danger of any houſe to decay or fallen in ruine which the commonalty hath intereſt in, hee ſhall make pact with the owner to ſhore it or repaire it.

Item, hee ſhall ſuffer no houſe to be ſhorde upon the ſtreet, to let the common paſſage, except it be for a time meet to repaire the ſame, but howſoever it be it ſhall not paſſe eight months, but if he be negligent and by favour of any, diſſemble the time he ſhall be put to Fine.

Item, he ſhall have the overſight of the Bread, which the Bakers put to ſaile, whether it be of juſt weight or not, and this ſhall he doe every Weeke. *Scale of Bread*

And where he findeth default, he ſhall proceed in forme as followeth, that is to ſay if he finde bread which hath not his juſt marke and weight according to the price of the Corne, that was the Saturday before, he ſhall leavy five ſhillings for Fine: of the which the halfe ſhall be given to the Towne, and the Treaſurer to receive it, the other to the ſaid Proctor: and moreover the bread ſhall be confiſcate to the profit of the hoſpitall, and this for the firſt time.

For the ſecond time twenty ſhillings for a Fine, and confiſcation of the Bread to be applied as is aforeſaid.

For the third time ſixty ſhillings for a Fine, and confiſcation of the Bread as is aforeſaid.

For the fourth time ten Florens to be diſtributed as is ſaid, and the offender to be deprived of his Occupation, and his Oven raced.

Item, he ſhall make an inventory of all the moveables, confiſcations, and goods, where the Iuſtice hath layed hand upon, to the profit of the Towne, and make report to the Councell. *Confiſcate Goods.*

Item, he ſhall take heed of the houſes appertaining to the Town that none vſurp upon them by any particular. Alſo he ſhall let them to the profit of the commonalty, nevertheleſſe he ſhall let none: but by his advertiſement, the Treaſurer ſhall ſee if it be under. x. Florens, and for the ſpace of one yeere, or whether it be longer terme, or higher price, that he do according to the cuſtome of the Towne. *Houſes to be let to perfect of the Towne.*

For the Saultier.

HE ſhall have the charge of the Towne Houſe, that upon the daies of the councell he ſhall open the great dore of the councell in the morning: and not ſhut it before the Councell be departed. *Towne Houſe.*

Likewiſe when the Councell ſhall be houlden extraordinarily, or the two hundred aſſembled.

Item, at ſuch time as the firſt Sendicque ſhall be there to heare complaints or diſpatch cauſes, or when the foure ſhall be gathered together after Dinner.

he litle doore en. Item, when the Court of the Lieftenant ſhall beholden above where the appellations be, all that day long he ſhall not open but the little doore.

Vpon the evening he ſhall ſhut the dores betimes, and keep it ſhut all the night: but *earch* before he locke it, he ſhall ſearch and view that there be none within, nevertheles when any of the Sendiques come he ſhall open to him, at what houre of the Night it be.

ood Order. Item, he ſhall keep the houſe neat and in good order, and if there be any thing to be repaired incontinent he ſhall advertiſe the Controuler.

ire. Item, he ſhall make a fire betimes in the Morning to heat the hall, and the chamber a certaine time before the firſt Sendicque and the Secretaries doe come.

oore. Item, he ſhall not faile to be firſt when the Councell ſhall be holden for to keep the Doore.

ecrecy. Item, he ſhall keep ſecret all which ſhall be ſaid and done there within, upon the ſame paine which hath been ſaid of the Councellors.

cts of Iuſtice. Item, he ſhall accompany the Seniors Sendiques in all Acts of Iuſtice.

cts Criminall. Item, he ſhall accompany the Lieutenant in the execution of the acts Criminall.

ine. Item, he ſhall preſent the wine which the Seniors ſhall ſend to the Ambaſſadors, or others.

uinated ouſes. Item, he ſhall viſit the houſes ruinated with thoſe that be ſworne when it ſhall be required, and make report to the Councell.

ymit and eaſure. Item, to limit and meaſure the fields, and poſſeſſions, within the Fraunchiſes.

lace for the owne Goods iſtrained. Item, he ſhall have a cloſſet to locke and ſhut in the goods which appertaine to the knowledge of the Iuſtice, tarrying till the inventory be made, that is to ſay, when the Towne ſhall take any intereſt, or when there be no heyres, or when the heyres ſhall not agree, or when it is requiſite that the Iuſtice ſeize any thing.

otaries heſt. Item, to take and keep the notaries Cheſts when any of them doe die, to conſerve the rights which are paſſed by their hands.

atch-man. Item, when any watchman dyeth or is depoſed he ſhall receive againe his halbert and his armour, and other ſecret things which he hath of the Seniory, for to deliver them to their ſucceſſors.

atch. Item, when the watch ſhall take any by night in the ſtreets, they ſhall bring them to him, and he ſhall take and keep them untill the next day.

oods delive-d to his nds. Item, if there be brought any thing to him to be delivered into his hands, he ſhall receive it and keep it faithfully, nevertheleſſe he ſhall have a Regiſter to write as well the Priſoners which be brought him as all other things, and that he write it immediately in the preſence of him which bringeth it to him, and in the morning he ſhall ſigne it by the ſecretary.

The Office of the Porters, Keepers of gates, and Guards of the Towers.

ates. ITem, every Porter ſhall ſhut his gate at the ſound of the Bell, and ſhall not open it before the hower appointed, be it morning, or evening.

pen without icence. Item, if any deſire to come in, after the gate be ſhut he ſhall not open unto him without licence, except the paſſage for the poſts, and yet they ſhall not open unto them except the watch be there preſent for feare of danger.

eſtilence. Item, in ſpeciall neceſſity as in time of Peſtilence, the Porter ſhall let out the ſicke or

or dead as hee shall have commandment, to him which shall bee admitted for the purpose.

Item, that every one shall be diligent to keep his keyes, so that there happen no inconveniences by his negligence, but that he shall answer it. *Keyes.*

Item, none shall commit any other in his place without asking leave of the first Sendicque, or in his absence one of his companions. *Deputies.*

In the time of uproare, fire, or such accidents, they shall abide by their gates, and not to depart thence except he have expresse commandment.

Item, in suspitious times the Porter with the Guards shall shut the gate incontinent after the watch hath given them a signe, such as hath been before declared unto them. *Uproare, Fire, &c. suspitious.*

Item, the Guards of the towers shall not faile but to lye each of them in his tower, and he shall not bring in any multitude of people without leave or commandment. *Guards.*

Item, in their absence they shall put none other in, except they have licence.

Item, hee that keepeth the bulwarke of the Market place shall have the key of the cheyne of the lake, to shut up the passage of the Boates, and open it in the morning. *Keeper off the Bulwarke.*

The watches of the two Steeples.

ITem, the watch-men shall bee night and day in the Steeples, of Saint Peter and Saint Iarveis, and shall be diligent to espie within and without. *Watch-men.*

Item, If it happen any fire in the towne, that he which is neereſt shall crie with a loud voice to the next houses without sounding his bell. *Fire.*

Item, in suspect times each shall have a Bell and a banner, and if hee see any great troupe of men hee shall sound his Bell and put his banner that way that they bee, to the end that the Porters may bee upon their Guards, and if need shall be to shut the gates. *Bell and Banner.*

The court of the Lord Lieutenant and Adjutors of right, and the Somnary of the Iustice of GENEVA: *and first the election of the Lieutenant and of his foure assistants.*

THe Tuesday before the Sunday after Saint Martin, the petie Counsell shall assemble to make the election of the Lieutenant: and to have a good beginning, the first Sendicque shall exhort the company to pray unto God, that he will direct their wayes and hearts, to chuse men of a good conscience, loving equitie, and truth, men of prudence, and knowledge, to judge rightfully, and after the prayer made they all shall be sworne in order, in forme following. *Prayer at choise.*

We promise and sweare before God to chuse and name into this office those which we thinke to be meet and sufficient for the maintenance of the honour of God in this towne, and to render right to all without accepting of persons, and in chooſing wee shall have respect unto the common wealth and to no particular affection, neither for favour nor hate as God beareth us witnesse in this promise, therein to be judged if we doe the contrary. *The oath of the chooſers.*

After this each shall name before the Sendicques, the Secretaries being present, to write their voices: the Friday following in the Councell of the two hundred after prayer made, the Declaration and the Oath, they shall propose those two which have been chosen by the greatest part, & upon that the 2 hundred shall proceed in their election, *Election.*

taking

taking if it ſeem good to them one of the two, or elſe another third, ſo that the firſt election be as an advertiſement without prejudice to the libertie of the ſecond.

The peoples conſent.

The Sunday following the generall Councell ſhall be aſſembled, there they ſhall pronounce to the people the election made by the two hundred, to know if the people be agreeable to have him, if the people accept him which is choſen, then the election is firme, and ſhall continue, but if they refuſe him they ſhall proceed to a new election, firſt by the petie Councell, after by the two hundred, ſo that none be in the office except he be confirmed and approved by the people or by the greateſt voice.

For the Aſſiſtants.

Aſſiſtants.

TOouching the Aſſiſtants two ſhall continue in their office the ſecond yeere, ſo that every yeer they ſhall make but two new in the place of thoſe two which have ſerved two yeer, nevertheleſſe the laſt election ſhall be by the two hundred, without comming to the people: and the ſame day the Lieutenant with his foure adjutors (as well the ancients which were of the yeer paſt as the new elected) ſhall come into the Town-houſe to be ſworne before the Sendicques and the Councell, and to be put in poſſeſſion.

The forme of their Oath.

To execute their office.

WE promiſe and ſweare to execute our office in the feare of God and with a pure conſcience, and rightly to judge and pronounce thoſe things which ſhall come before us in all equitie and juſtice, without exception of perſon, rendring right to each one without bearing favour to thoſe which have an evill cauſe.

No gifts.

Item, not to receive preſents, guifts nor corruption to decline from our duttie.

Expedition.

Item, with all paine and diligence to make expedition of cauſes which ſhall come before us, to eaſe the parties from troubleſome charges.

No coſts more then reaſonable.

Item, not to burthen any perſon with any coſt and charges more then reaſon will beare, and namely to follow the taxe which is made unto us.

Diſſoluteneſſe.

Item, to be diligent to reprove and correct all inſolences and diſſoluteneſſe contrary to good policie, and to cauſe that the ordinances of the towne may be well obſerved, as much as lieth in us, calling God to witneſſe therein, to be Judged if we doe contrary.

Subſtitute.

Moreover if it happen any Lieutenant to die before his yeere, if there reſt yet foure moneths, they ſhall ſubſtitute another in forme aforeſaid: but if he have leſſe time, the moſt ancient of the Adjutors ſhall take his place.

The place of the Aſſiſtants.

Aſſiſtants.

THe two Ancients ſhall goe before the other, but as well the ancients as the new among themſelves ſhall goe according to their degree and dignitie of office in the which they have been.

For the two Secretaries of the Lieutenants court.

Secretaries.

THe petie Councell ſhall chuſe them, to preſent them to the two hundred which have authority to ratifie the election or to make another without prolonging the time: and the office ſhall be three yeere at the leaſt, except there happen death or a notable fault, notwithſtanding in the tearme of three yeere there ſhall bee made a ſurvey, and the office peruſed if they ought to continue therein: before they ſhall enter into the poſſeſſion they ſhall make

make an oath before the Counſell in manner following.

The Oath of the Secretaris.

WE promiſe and ſweare to receive no act nor inſtrument to the diſhonour or dammage of the Towne, or againſt the policy of the ſame. *The Oath.* *Damage.*

Item, to couch faithfully by writing, and to regiſter all ſuch Acts and Inſtruments as pertaine unto our Office, and to conſerve that wee have made, to diſtribute in time and place, according to the order of Juſtice. *Regiſter.*

Item, not to reveale ought to any party to the prejudice of another, or ſtop the courſe of the right. *Secreſie.*

Item, not to deffraud any either of Act or Inſtrument which may helpe them or further them by reaſon. *No fraud.*

Item, to make expedition of all Acts and Copies, which we be bound to deliver, without delaying the one to further the other. *Expedition.*

Item, not to exact or take greater wages than to us is due by the order of the Taxe. *Exaction.*

The office of the Lieutenant, and of his Aſſiſtants, and the order of their Court.

THe Lieutenant and his aſſiſtants be bound to hold their Court, for to render right three dayes in the weeke: that is to ſay, Monday after dinner, from twelve of the clocke tarrying till foure, likewiſe Wednesday and Friday. *The Order.*

Moreover, every day from eight of the clocke untill ten, the Lieutenant or one of his Aſſiſtants one after another, throughout, ſhall bee reſident in the bench, to heare the plaintifes, and ſet order among them, untill they may doe juſtice: the Saturday they ſhall doe the like, both in the morning and after dinner, becauſe of the ſtrangers and multitude which come to the market. *Reſident.*

Item, in matters of ſudden proviſion, the Lieutenant ſhall call the Adjutors, and aſſemble them extraordinarily, according to the neceſſity of the caſe, and that there be no default, the Lieutenant ſhall not enterpriſe any long voyage, to be abſent one Court day without leave of the Counſell. *Not abſent.*

For the paine of thoſe that be abſent.

HE that faileth to be there in the time aforeſaid, ſhall be deprived from ſuch profits as ſhall fall or chance that day, and if he have not a lawfull excuſe, to pay two ſhillings for amends, and if it be one of the Aſſiſtants to pay double, and the Secretary ſhall note their faults faithfully, to render the role to the receiver of the fines. *Abſent.*

For the adjournment or ſummoning for civill cauſes.

WHoſoever will adjourne or ſummon his adverſe party, may doe it what day he will, yea at the preſent houre, and this adjournment ſhall be availeable as well by any of his houſhold, or his wife, as of himſelf: moreover, if he be abſent or ſick, and have any other lawful let, his wife or any of his, as his neighbour, or his friend, may appeare to the Aſſignation, and excuſe him, but before the excuſe be received, they ſhall be ſworne that the excuſe is lawfull which they alledge. *Adiournment.*

For Defaults.

Defaults. IF there be no excuſe brought forth, and the action be ordinary, for debt, or other cauſe, none reſerved, as ſhall be ſaid hereafter, and if betweene two Burgeſſes: the demander ſhall make aſſignation thrice before he obtaine the default.

The penalty. If then he doe not appeare, and there be no excuſe brought forth, Letters ſhall be given out to levy upon his goods, unto the furniture of the ſum which the cauſe amounteth: but if he doe not deliver gage into the hands of the Sergeant, or if he have not ſufficient in his houſe for to gage the ſaid ſumme, then for default of goods they ſhall take his perſon, and make him priſoner: nevertheleſſe in caſe that he ſuffer his houſe to be ſearched, and they take ſuch as they finde, they ſhall not take him out to put him in priſon; but if he abſent himſelfe willingly, incontinent there ſhall be execution againſt him: but if he have withſtood the Officer, the Sergeant ſhall bring him the next day before the Lieutenant there to pay all expences, aſſignations, letters, and executions of the ſame, otherwiſe he ſhall proceed, whatſoever matter to the contrary notwithſtanding.

Impriſonment. But if the defendant after he hath beene put backe againe, doe not appeare to the firſt Aſſignation, then Letters ſhall be granted to the Demandant, to adjourne him peaceably, to the which if he obey not, there ſhall be granted proceſſe againſt him to take his body, and put him in priſon, to the end of the payment.

A ſtranger. If it be a ſtranger which aſſigneth a Burgeſſe, then to proceed more ſpeedily he ſhall demand if it ſeemeth him good, and ſhall have adjournment from the Lieutenant: But if the Burgeſſe will not appeare upon the day in which he is aſſigned, then default ſhall be decreed againſt him, and immediately Letters of execution to gage it in his goods, or to take his perſon for fault of goods: but if he have lawfull excuſe, either by abſence or by ſickneſſe, it muſt be declared in the firſt Aſſignation.

Default. Contrariwiſe, if the Demander appeare not, the Defender ſhall obtaine againſt him Default and ſhall bee freely at liberty from his Aſſignation.

Reliefe. Item, none ſhall be releeved from his fault, except he come before the Court be riſen, ſo that he come in time to anſwer to his Aſſignation, and preſent himſelfe before the Judge, and that before he be riſen, unto the end that this be no occaſion to prolong the cauſes: before they be up, he ſhall ſweare that he doth it not to delay or to make fruſtrate his Demander, but that he is come as ſoone as he could.

Proper perſon. But in ſuch caſe if the time will ſerve, he ſhall be called againe: nevertheleſſe if the Demander be not there preſent in his owne perſon, or Proctour for him, that this calling ſhall not turne to be prejudiciall to put him to default, but onely for a let, that he ſhall not levy Letters of execution againſt his party: moreover none ſhall be received twice to plead ſuch excuſe, but ſuch a reliefe ſhall be onely for one time.

For the adjournment of witneſſes.

Witneſſes. INcontinent after that the terme for the probation ſhall be given, the party which ought to bring forth witneſſe, ſhall doe his diligence to call them, that

that the examination may be made in time, and that the adjournment bee made with expreſſe denomination that it is in caſe of witneſſe.

If it happen, that he which they demand for witneſſe, be abſent or ſicke, that his wife or one of his ſhall come and excuſe him with an oath, as hath been ſaid. *Excuſe.*

If he appeare not, or there be no excuſe at the firſt aſſignation, he ſhall bee aſſigned the ſecond time; and if yet he make default, then Letters of compulſion ſhall be granted to the party, to conſtraine him to come before the time be expired, upon the pain of gage or impriſonment: and if he ſuffer to be gaged, they ſhall take as much of his goods as the principall of the cauſe may amount. *Aſſigned.*

But if he be ſicke, there ſhall be deputed one of the Aſſiſtants to goe and examine him in his houſe, and the adverſe party ſhall be called thither to ſee him ſworne, as if he were in the Court. *Examination.*

For the pleading.

ITem, following our ancient cuſtome, the pleading ſhall bee holden in the common language of the Country, and not in Latine: but for to avoyd all exceſſe of expences, as prolonging and troubling of the parties, following our ancient cuſtome, that all cauſes which amount not above five Florens, ſhall be diſpatched with the greateſt expedition that may bee, without writing, but onely by words, as well the propoſitions and anſwers of the partyes, as the prooſes and witneſſes. *Language in pleading.*

Item, to avoyd all vaine delayes that in cauſes which exceed not above ten Florens, the principall ſentence that is given by the Lieutenant and his Aſſiſtants, ſhall ſtand for the laſt, without appellation: but for the other of higher ſummes, it ſhall be lawfull to appeale, that is to be underſtood onely for debt, and not for cauſe of rents. *Delayes.*

Item, that all ſentences not paſſing ten Florens, ſhall bee given by mouth onely, and in generall, all ſentences interlocutories ſhall be unwritten, but the Secretary to put them in his Regiſter. *Sentence.*

For termes and delayes.

TOuching the cauſes which ought to bee diſpatched without writing, as is ſayd, that the demandant by himſelfe, or by his Proctor, ſhall make readily at the firſt his true demand, at the firſt aſſignation, namely, that the adverſe party be there to anſwer likewiſe, and the defendor ſhall anſwer readily and directly, either affirming or denying, proteſting the cauſe if it be his own proper act, if it be the cauſe of another (for the which nevertheleſſe hee is bound) he ſhall have delay for two dayes onely, to give information, if the other be in the towne: but if he be without, he ſhall have competent terme, according to the place where he is. *Delayes. Direct and ready anſwer.*

If it be needfull to be proved, and that he will prove his intention by inſtrument or by writing, he ſhall bring it out incontinent, and thus doing he ſhall not come without furniture: if it be for witneſſes, he ſhall have terme competent, having reſpect to the place where they be. *Proofe.*

Of cauſes exceeding five Florens.

TOuching other cauſes that exceed five Florens, if the demand bee certaine, as a debt proved by Obligation, Bill, or ſuch other debt, where it *Petty cauſes.*

is not need to have a Bill in writing, the demand ſhall be made by word, with the proofe of the Obligation, Bill, or other Inſtrument, to end the cauſe briefly in ſuch forme as hath beene ſaid.

Copies of the demand. If the cauſe be ſuch, that it require the demand to be put in writing, as when there be many reaſons to alledge, and that the deduction be long and difficill, then the demander the firſt day of his aſſignation ſhall bring forth his demand by writing, and ſhall have a copy of the ſame ready to communicate with his adverſe party, and that to be done at the coſts of the demander according to the taxe of charges.

Anſwer. For to anſwer, the defender ſhall not have above eight dayes reſpite, and then to anſwer, denying or affirming the declaration of the cauſe: after the defender hath anſwered, and the cauſe declared, if the plaintife will ſet his cauſe by articles, to come to probation, at the day of his conteſtation, he ſhall have eight dayes to doe the ſame, and then if he have right either by writing or inſtrument for to ſerve his purpoſe, he ſhall bring them forth, and declare them with his Articles.

Articles. This done, the Defender ſhall have eight dayes to anſwer upon the articles and no more.

Eight dayes to produce witneſſes. If the probation lye in witneſſes, after the Defender have anſwered, the Demander ſhall have yet eight dayes terme to bring forth his witneſſes, if they be in the towne, if they be without, he ſhall have a competent terme to bring them, or examine them upon the place, by the vertue requiſitory, ſo that eight dayes after the terme given, the witneſſes ſhall be publiſhed, ſo that ordinarily they ſhall have but fifteene dayes.

Expoſition. This ought ſo to be underſtood, that after the beginning of the terme, the ſaid party ſhall one certaine day cauſe his witneſſes to be ſworne againſt the day of his publication excluſively, nevertheleſſe calling his adverſe party, as right and reaſon requireth.

Publication. Item, in the day of the publication, if the parties pretend to propoſe any obligation or ſchedule to declare their fact or right, they ſhall have eight dayes delay to doe it.

In caſe of exception.

Exception. IN caſe that the Defender in his anſwer uſe exception, the which requireth proofe, as if he alledgeth payment, or ſuch like thing, that the ſame terme ſhall be given him as hath beene ſaid of the Demander.

Replication. Item, upon the exceptions which ſhall be made, there ſhall be one replication, and it ſhall not be permitted to the defender to rejoyne againſt him, nor the plaintife to ſurrejoynder, neverthleſſe, it ſhall bee lawfull as the matter ſhall require, to oppoſe divers exceptions in one cauſe, according to the diverſitie of the proofes, or demands, ſo that one of the exceptions let not another.

Rejoynder.

For termes to heare the right.

Eight dayes to try the cauſe. IN cauſes which mount not to above five Florens the principall, and all other which be eaſie, and need no long conſultation, as if judgement may be given upon an obligation or other certaine proofes: the Lieutenant and his Aſſiſtants ſhall not take above eight dayes terme at the moſt.

Item,

Item, in cauſes of great importance, which require further reſpect, and ſpecially require conſultation, they ſhall take ſuch terme, as they thinke by their judgement to be neceſſary, nevertheleſſe ſo ſtanding continually for briefneſſe, as much as in them is poſſible, ſo that for the higheſt terme, they ſhall not paſſe above a moneth. *Convenient time.*

For the longeſt time that proceſſe ought to continue.

THat this order ſhall ſerve to diſpatch all proceſſes in briefeſt manner that may be, to avoid all prolongings and delayes, ſo that in cauſes of great importance, the which ſhall be brought by writings, although there be acception of the party defender, a proceſſe ſhall not continue above foure moneths and an halfe, but ſhall be alwayes ended and finiſhed in the ſaid terme, namely, that they be conſtrained to ſeeke their witneſſes out of the towne, for in ſuch caſe they muſt joyne to it ſitch times as is ordained to call them, as hath beene ſaid, and ſo the terme ſhall be ſo many dayes prolonged. *No delayes.*

Of the two Feries or Vacations.

THere ſhall be two Feries in the yeare, in the which the cauſes and ſuite ſhall ceaſe: that is to ſay, in corne harveſt and wine harveſt, the which ſhall dure each one a moneth. *Feries or Vacations.*

For the beginning there is no certaine time to continue, but they ſhall ordaine it according as the yeare and ſeaſon will beare, ſo in the end of the moneth of May, the Lieutenants with his Aſſiſtants, ſhall conſult when corne may be ripe, and thereafter the day ſhall be appointed, the which ſhall be publiſhed in the Court the weeke before, and in the wine harveſt the like to be done. *No certaine time.*

The reſt of the year there ſhall be no other vacations to ſtop the courſe of the audients, except there happen ſome neceſſity extraordinary in the town, for the which the Counſell ſhall ordaine according to reaſon. *Neceſſity.*

Moreover, concerning the examination of the witneſſes, as hath beene ſaid, they may change the dayes, as the Sunday ought to be exempt, and likewiſe other acts judiciall, as to adjourne, to levie goods, and ſuch like. *Examination.*

Now, alſo becauſe the Feries may come often before one proceſſe may be ended, as hath beene ſaid of times and delayes in the terme, while the cauſes ſhall dure, that is to be underſtood by this exception, that the Feries ſhall not bee compriſed in the ſame time of delay.

Of cauſes extraordinarie.

TOuching cauſes which may not ſuffer delay, as matters of proviſion of fruits hanging or ſtanding on the ground, and ſuch like, becauſe it is needfull to provide more briefly, it ſhall be ſaid in the place and order of each one. *Cauſes extraordinary.*

Of exception againſt Iudges in the proceſſe and ſentence definitive.

THat no Iudge ſhall be holden ſuſpect, except he be refuſed of one of the parties, but in caſe the parties conſent both to have him, he ſhall not refuſe to doe his office. *Exception at ſentence.*

Item, it ſhall not be lawfull to refuſe without allegation of the cauſe, and to be knowne to the reſt of the bench, and he that will refuſe ſhall be heard upon his reaſons.

The cauſes to refuſe, be ſuch as follow.

Refuſe. THat is to ſay, to have beene Proctor or Counſeller, or firſt Judge in the cauſe. Alſo parentage, as father to ſon, brother to brother, or uncle to nephew, or couſin germaine; likewiſe affinity unto the degree of uncle or nephew, and ſo to the contrary.

Item, when the cauſe toucheth him which is refuſed, as if the proceſſe were touching merchandiſe, in the which he was a partner in, or if he were ſurety,

Favour or hate. or in any caſe have had to doe in the ſame.

Item, if he beare manifeſt favour to the one party, or hate to the other, which may be knowne or perceived by vehement preſumption, it ſhall not bee needfull to prove the ſame thoroughly.

Here followeth the taxes of fees or ſtipends, in which it ſhall not be lawfull to exceed or paſſe.

Fees. FIrſt, the Lieutenant or Aſſiſtants ſhall not exact nor take of the parties above this which followeth.

In the firſt audience when the demand ſhall be formed. 1. ſhil.

Note that 3. ſoll. is a groat or 4. d. Engliſh money, or therabouts.

Item, in the examinations of the witneſſe, briefly without ſetting downe in writing, where every witneſſe ſhall be examined. 1.s.

Item, if it ought to be written, and yet briefly without articles, then ſhall he take for every witneſſe. 2.s.

Item, if it be by articles, that for every leafe of articles which the Proctor ſhall preſent, for every witneſſe. 3.s.

Item, for the oath. 3.s.

Item, if the ſentence definitive of the ſum be leſſe then five Florens. 1.s.

Item, if it be a higher ſumme, and yet under a hundred Florens. 3.s.

Item, above a hundred, unto five hundred. 6.s.

Item, from five hundred Florens, to the higheſt ſumme. 1. Flor.

Note, a Floren is 12. Sous.

Item, they ſhall take nothing in ſhort proceſſes, where there is no production of the caſe, and generally in all proceſſes which require no conſultation, but in ſuch matters when there needeth conſultation, they ſhall take no more than they diſburſe, reſerving nothing to their owne profit.

Item, in Commiſſion where there needeth a long Information, the Lieutenant for himſelfe, and for one Officer which he ſhall content, ſhall not take above 4. Fl.

Item for the taxe of expences in briefe cauſes. 1.s.

Item, in cauſes of greater importance. 2.s.

Item, for every decree made upon the ſales, as upon goods of guardienſhips or governances. 3.s.

Item, for a plaintife. 1.s.

Item, all theſe profits ſhall be div'ded among them, except any be deprived by his owne negligence, as hath beene ſaid, they ſhall make ſix portions, whereof the Lieutenant ſhall take two, and each Aſſiſtant one.

Item, if there ought to be view taken of a place in proceſſes of heritage, or otherwiſe, if it be in the towne, that thoſe that ſhall be deputed for the ſame, eachone of them ſhall not take above 2.s.

Item,

Item, if it be without the Towne in the fields. 5.s.
Item, for the eſtimation or prizing of goods, if there bee moveables which mount not above ten Florens. 2.s.
Item, from ten unto five and twenty. 4.s.
Item, from twenty five unto fifty. 6.s.
Item, from fifty to a hundred. 8.s.
Item, from a hundred to the uttermoſt. 1.Flor.
Item, if they be unmoveable which ought to be cryed three Saturdayes, hee ſhall not take above 6.s.
Item, the Lieutenant or his Aſſiſtants which ſhall bee preſent at the making of an Inventory, ſhall have for the firſt leafe 3.s.
Item, for every leafe beſide, 6. deniers.

Note that a denier is the twelfth part of a ſol.

Upon this condition, that every leafe ſhall containe foure and twenty lines, and that every Item ſhall containe or comprehend the things of one ſort together.

In cauſes criminals.

THe Lieutenant for every examination which hee ſhall make before he ſhall bring forth the malefactor, ſhall have 3.s.
Afterwards the journey ſhall be taxed by the Proctor, and levyed upon the goods confiſcate of the malefactor.

Here followeth the taxe of the Secretaries.

IN every audience they ſhall take of the plaintife for the regiſter 3. den.
In commiſſion for journeyes. 2. Flo.
For to enregiſter the Conſtitution of the Proctor. 1.s.
Item, for every parcell of Letters, 1.s.
Item, for briefe examination upon the writing of each witneſſe. 3. den.
Item, for examination by writing, and yet briefe and without articles, for every witneſſe 1.s.
Item, for examination upon articles, for every leafe preſented by the Proctor, 4.s.
Item, for every relation of execution of Letters. 6. den.
Item, for the journeyes taken out at the requeſt of any party, for each 6. den.
Item, for every leafe of copy, the ſide containing 25. lines. 10. d.
Item, for ſentence definitive without copy. 3.s.
Item, for copying of the requeſt of any party. 5.s.
Item, for the taxe of expences in ſhort cauſes. 1.s.
Item, in long cauſes. 3.s.
Item, for Inſtruments of Tutcles and Guardians. 10.s.
Item, for to regiſter a Plaintife. 1.s.
Item, to regiſter a ſeiſure or areſt. 1.s.
Item, to regiſter Relations of damages, or other ſmall things. 1.s.
Item, the regiſter of ſubmiſſions which be made in caſe of reſt. 1.s.
Item, for all Fiances made by Juſtice. 1.s.
Item, for praiſing of moveables, the Deputy ſhall have as much as the Aſſiſtant, as well for the preſence as for the Inſtrument.

Item,

Item, for unmoveables where there is deed to levie Inſtruments of decree, if the ſumme doe not exceed a hundred Florens. 10.s.
Item, from a hundred Florens upward. 20.s.
Item for Inventories, for the firſt leafe as hath beene ſaid. 3.s.
Item, for every other Leafe following. 1.s.
Item, for Informations, as well upon the plaintifes as others, in cauſes criminals, for every witneſſe. 3.s.
Item, for every anſwer in criminall cauſes, untill the malefactor be diſpatched. 3.s.
Nevertheleſſe they ſhall take nothing untill the end, then if the party bee found culpable, or have wherewith to ſatisfie, it ſhall be diſburſed.
For other Inſtruments, which be alſo made by the Notaries, it ſhall be ſaid in the taxe common.

The taxe of the Sergeants.

ITem, for every Citation, as well of the party as of the witneſſes, if it be in the Towne. 3.d.
Item, if it be without the Towne within the Franchiſes. 1.s.
Item, for areſt of Barrage, and to make the Relation. 1.s.
Item, for execution of Letters if it be in ſeiſure of unmoveable goods. 3.s.
Item, if it be to levie moveables under ten Florens. 1.s.
Item, if it be above. 3.s.
Item, for taking the areſt of a mans body. 4.s.
Item, for praiſing of moveable goods, of every Floren. 3.d.
Item, for viſitation upon any place. 1.s.
Item, to be aſſiſtant at any queſtion. 1.s.
Item, to accompany the Juſtice to the execution of a malefactor. 2.s.
Moreover, there is a common profit to be divided among them, that is to ſay, of every definitive ſentence in brieſe cauſes. 3.d.
Item, in thoſe of greater importance. 6.d.

How the Lieutenant ought to governe in matters of impriſonment.

Impriſonment. Contumacy. FOr the execution of his Letters, and for default or contumacy, as hath beene ſaid, he hath authority to impriſon.

Tranſgreſſion. Item, for the tranſgreſſion of cryes or proclamations, in caſe that the offender deſerve puniſhment, for the Lieutenant is the executor of Proclamations.

Accuſer. Item, at the requeſt of any which will be party accuſer againſt another, hee ſhall ſet him priſoner with him.

Flying. Item, in matters of crimes, be it ſtrife, fighting, or violence, if the plaintife come to him, and the perſon whom he complaineth of be ſuſpect of flying, except it be a man reſident in the Towne, having goods and houſes, he ſhall not lay hand upon him before he have notified it to one of the Sendicques, and hath had his commiſſion.

Notifie. Moreover, he hath no power to deliver or ſet at liberty a priſoner which hath beene taken for other cauſes than civill, and appertaining to his tribunall, but incontinent as he hath ſhut up any in caſe, as hath beene ſaid, that he notifie it.

The

The order which ought to be holden in proceſſe criminals.

WHen he hath put in priſon any man complained on, or that the Sendicques notifie to him that they have taken any: that within 24. houres he ſhall examine them, & deliver the examination to the Sendicques. *Proces viuis nall.*

If the offender be found faulty, without any difficulty, or that he render himſelfe ſo, that there be ſufficient cauſe againſt him, he ſhall make expedition of his proces. *Expedition.*

Item, if the firſt anſwers be not found ſufficient by the Sendicques, hee ſhall continue his examinations, until ſuch time as he may render unto the Sendicques ſuch anſwer as reaſon requireth: but howſoever it be, he ſhall not defer the time for to render it above two dayes. *Sufficient anſwer.*

Nevertheleſſe, this ſhall not be holden for his laſt concluſion, but after that he hath rendred himſelfe, and ſubmitted his cauſe unto the Proctor generall, untill ſuch time as ſentence be given, and as ſhall be found in the deduction of his proceſſes, he ſhall make up and finiſh his concluſions. *Concluſion.*

The ſentence pronounced to him, ſhall be commited to the charge of the executioner, and he ſhall goe into the place, being accompanied with the Saultier and the Sergeants, and there ſhall remaine till the execution be done. *Sentence.*

Item, for lacke of the Lieutenant, whether he be abſent or ſicke, the firſt Aſſiſtant ſhall take his part, and ſupply all that ſhall appertaine to his office. *Supply place.*

Ordinances upon the emoluments and exactions of Seales of Geneva, the uſe, government, and keeping of the ſame.

The keeping of the Seales.

IT hath beene ordained and determined, that the Lord firſt Sendicque (which every yeere according to the cuſtome ſhall be electted) ought and is bound to have the keeping and government of the three ſeales, and thoſe ſurely to keep, and with the ſame to ſeale and uſe truly and faithfully all things reaſonably, as followeth. *Seale.*

The uſe of the Seales. And firſt of the common Seale.

ALL manner of Inſtruments, with what name ſoever they be named, being long or ſhort, received in judgement or without, all Sales, Compacts, Bargainings, Acquittances Releaſes, Ratifications, Bargaines, Teſtaments, Cauſes, Promiſes, Accords, Exchanges, Confeſſions, Tutels, Curatels, Abridgements, Commiſſions, Ordinance paſt by Counſell, Mariages, Gifts, Atteſtations of Proctors, proofe of Notaries, Supreme ſentences, Executions upon the ſame, Safeguards, Commandements to levy, Inſtruments, Requiſitories, Burgeſſes Atteſtations, Licence by writings paſt by the Counſell, Safe conduct, Ordinances for Mariages. *Common ſeale.*

The Seales of Right.

ALL Patents, as the levying of poſſeſſions, Citation, Briefe, Atteſtations, Commiſſions to examine the witneſſes, Requiſitories, Contumacies, preciſe Letters, Ordinances of ſentences, as well Interlocutories, as Definitives, declared in the ordinary and briefe Court of the Juſtice of Geneva, Executoriables of the ſame priſing or eſtimation, in the ſaid ordinary Court, Submiſſions, Letters or ſentence for money, Appellations, or other like, all theſe ought to be ſealed with the ſmall Seale. *Seales of right*

For the Cashet or Privy Seale.

ALL Instructions and Charges which shall be given to Embassadors, namely that his Charge is not passed by generall Counsell, that then they shall use the great Seale, all Letters Missives reserved, that be aforesaid, ought to be sealed with the Seale called Cashet, and they shall apply that to none other; except Instructions and Missives, as well in favour of the Seniory as for particulars.

The manner and taxe which ought to be levied upon the three Seales respectively of every one of them. First for the great Seale.

FOr sales not exceeding one hundred Florens. 3.s.
Item, from one hundred to five hundred Florens. 10.s.
Item, from five hundred to a thousand, so that it doth not comprehend the just summe of a thousand. 20.s.
Item, from one thousand Florens, to a number of thousands, for every thousand. 1. Flor.

Transactions.

ITem, for all Transactions, so the Instrument be made in favour of both the parties, and of the goods in which both the parties have right, namely, that the goods doe not amount to a thousand Florens. 5.s.

Quittances.

FOr all quittances and summes of money, and other things amounting to a hundred Florens. 1.s.
From a hundred to a thousand Florens. 5.s.
From one thousand upward. 10.s.
For all quittances in matters of controverſie, or others. 3.s.

Releases.

FOr all Resignations and Releases, to be payd after the forme of sales, according to the summe of money.

Ratifications.

FOr all Ratifications. 3.s.

Bargaines.

FOr all bargaines for time. 3.s.
For all bargaines perpetuall. 5.s.

Testaments.

FOr all Testaments amounting to five hundred Florens. 5.s.
Item, from five hundred to a thousand Florens. 10.s.
Item, from one thousand upward. 5. Fl.
Item, for all clauses of Testaments according to the value and tax as the sum amounteth, to be payd as the Testament.

Compromises.

ITEM, for all Compromises. 3.s.

Accords.

ACcords pronounced and brought by writing briefly. 3.s.

Exchanges.

FOR all Exchanges. 5.s.

Con-

Confessing of Bonds.

WHen any will seale a Bond or Obligation, for all such obligations or bonds to the summe of a hundred Florens, so that it doe not comprehend the whole summe of the hundred in paper or parchment. 1.s.
From a hundred to a thousand. 5.s.
Item, from a thousand upward. 10.s.

Gardienships of Orphanes or others.

FOr all Tuteles or Gardienships. 10.s.
For all Tuteles governance. 5.s.

Abridgements.

FOr all Abridgements unto the summe of a hundred Florens. 3.s.
Item, from a hundred to five hundred Florens. 5.s.
Item, from five hundred to a thousand Florens. 10.s.
Item, from a thousand upwards. 5. Flor.
Item, those that shall be made by the Seniory, unto the summe of a thousand. 5.s.
Item, from a thousand upward. 10.s.

Commission of Recognisances.

ITEM, for the Seale of the said Commissions. 1. Flor.

Ordinances of the Counsell of matters both small and great, the Supreme sentence reserved.

FOR all Ordinances betweene party and party. 3.s.

Joining of Marriages.

FOr all Instruments of Marriages, not counting of apparell, or jewels, unto an hundred Florens. 3.s.
Item, from a hundred to five hundred. 5.s.
Item, from five hundred to a thousand. 10.s.
Item, from a thousand Florens upwards. 5. Flor.
Item, Donations to be paid after the forme of Testaments.
For all Attestations of the Probate of Notaries. 1.s.

Commandements to levie Instruments and other Contracts.

ITem, for such Commandements. 1.s.
Item, for instruments levied by Commission. 2.s.
Item, for Placets upon the Requisitories, without the territory. 3.s.
Item, for Burgesses. 2.s.
Item, for attestation upon the birth of Citizens. 3.s.
Item, for licence passed by the Counsell. 3.s.

Supreame Sentences in Appellations.

FOr all Supreame Sentences unto five hundred Florens. 10.s.
Item, from five hundred to a thousand. 20.s.
Item, from a thousand upward. 5. Florens.
Item, for all Executions of the same. 3.s.
Item, for all Protections. 10.s.

Item, for all tranſlumpts in favour of private men. 3.s.
Item, for Ordinances in the cauſes of mariages. 3.s.

Conſequently for the Seale, called the Seale of juſtice ordinary.

ITem, for all Letters to levy poſſeſſions, and Citations for each, 2.s.
Item, for every witneſſe in briefe Atteſtations, named in the ſame, for the Seale, 1.s.
Item, for Commiſſion to examine the witneſſes, for each, 3.s.
Item, for all Citations with Requiſitories, 3.s.
Item, for all Letters for contumacy, 1.s.
Item, for all Letters called Preciſe, 2.s.
Item, for all Ordinances interlocutories upon the acceſſaries, 3.s.
Item, for all ſentences definitive unto five hundred Florens, 3.s.
Item, from five hundred to a thouſand. 5.s.
Item, from a thouſand upward. 5. Flor.
Item, for all Submiſſions. 3.s.
Item, for Citations to appeare at the firſt Appellation. 2.s.
Item, for Ordinances upon Appellations. 3.s.
Item, for ſentences upon the ſame Appellations unto 500. Florens. 5.s.
Item, from five hundred to a thouſand. 10.s.
Item, from a thouſand upward. 20.s.

For the Caſket or Privy Seale.

ITem, for all Letters Miſſives granted in the favour of any particular ſtranger. 2.s.

Reſerved the Citizens and Burgeſſes, which ought to pay nothing.

For the keeping of the Seale, to ſeale the goods of Pupils, or other things at the inſtance of particulars.

THe keeping of the ſaid Seale ſhall appertaine to the firſt Sendicque, and when he hall happen to ſeale any thing, the Saultier ſhall come and demand the Seale, and alſo ſhall demand of the Lieutenant, one of his Aſſiſtants, or a Secretary, to keepe him company, and whether he hath few or many, he ſhall not take for the leſſer ſort above 3.s.
And if the goods be of great importance, 6.s.

FINIS.

Poſt tenebras lux.

Here follow the Proclamations, publiſhed by the ſound of a Trumpet.

Proclamations

BE it knowne to you, on the party of our moſt redoubted Senior Sendicques, and Counſell of this City of Geneva.

Whereas heretofore on the party of our moſt redoubted Seniours and Superiours, there have beene made many Statutes, Deſences, Commandements, and Cries, publiſhed, conformed and drawne forth according to the word of God and his holy lawes, and yet by the inſtigation and craft of Satan, and the malice of many wicked people, having the ſame Statutes and forme of holy and pure liviug, have deſpiſed, contemned, mocked and ſet at nought the Magiſtrates, the Miniſters of the word, and the holy word of God it ſelfe, ſo that the obſer-

obſervation of the ſame lawes and commandements be reſtrained, but back and hindred by certaine malignant and wicked perſons, and the right courſe of juſtice letted and hindred, ſo that many troubles and great offences be hapned, ſo that vice and ſinne ſo encreaſe, that with good right we cannot looke but for the judgement and wrath of God for ſuch ingratitude. Now, foraſmuch as God by his ſingular grace, hath ſo holpen in troubles, that the principall authors of ſuch iniquity have beene revealed, and put by their purpoſes and intents, by the which they have purpoſed to doe hurt, for the which we all ought to render moſt hearty thanks to God, humbling our ſelves before him, preventing his divine vengeance, in amending our lives, haunting the Sermons and Preachings of his moſt holy word, reverencing the Juſtices and Magiſtrates, obeying Gods moſt ſacred word, lawes, and commandements. Wherefore our moſt redoubted Seniours willing from henceforth to employ al their power and induſtry, that the honor of God may be maintained, the Juſtice to have his right & due courſe. Now to all Officers, Juſtices, Citizens, Burgeſſes, inhabitants, and ſubjects, of what eſtate or quality that they be, young or old, men or women, Lords, Maſters or ſervants, rich and poore, doe charge and expreſſly command from henceforth to haunt and come diligently to the Sermons of the word of God, according to the Proclamations heretofore made, to honour and feare the Juſtice and Magiſtrates, to live holily and peaceably, to be obedient according to their duties to Magiſtrates, Fathers, Mothers Lords and Maſters, defending and inhibiting all blaſphemy, deſpiſing of God and his Miniſters, diſhoneſt words, vaine ſongs, drunkenneſſe, diſſoluteneſſe, exceſſe, arrogancy, and inſolency, playes or games, idle running from houſe to houſe, cut or embroydered hoſen, chiding, diſſenſion, fighting or brauling, injurying of other, and all other things not lawfull and contrary to the holy word of God, and his Commandements, and the Acts and Proclamations heretofore made, the which expreſſly we the ſaid Seniours will and command to be put in execution, and againſt the offenders and repugners of the ſame, of what eſtate, manner, or condition ſoever he be, to proceed by puniſhment, correction and Juſtice, without favour, ayd, or ſupport, whatſoever it be; to the end that the honour of God may be maintained, and advanced, and his wrath turned from us, his Juſtice feared and reverenced, and generally to live as the people of God ought to live, and that the good policy and tranquillity of the common might be obſerved and maintained, as farre as God will give his grace, upon paine to incurre the indignation of our moſt redoubted Seniours Sendicques and Counſell, as their affectuous deſire willeth, and intent importeth, of the which every one ought to be advertiſed.

Sermons.

Obedience.

Blaſphemy.

Drunkenneſſe, &c.

Games.

Fighting.

Made and paſſed in the Counſell under the common Seale of the forſaid Seniours.

Publiſhed in Geneva by the ſound of Trompet, after the accuſtomed manner, decreed in the Counſell, hoping for better, God willing.

LEt it be knowne to you by the commandement of our redoubted Seniours Sendicques, and Counſell of this City, that every one ought, and is bound to come to heare the word of GOD, principally upon the Sundaies, and the dayes of prayer, and other dayes when they may have time and leiſure.

Sundayes and dayes of prayer.

Alſo that every one ought and is bound to governe and guide himſelfe after the
I me inſtructions, upon paine to be reprehended by juſtice.

Catechiſme. Item, that all men ought and are bound to ſend their children to the Catechiſme, for to be inſtructed, that is to ſay, thoſe which be of age, and have knowledge to learne, upon paine to loſe when they ſhall be found lacking. 3.s.

Swearing. Item, that none ſhall be ſo hardy to ſweare by the name of God, upon paine for the firſt time to kiſſe the ground: and for the ſecond to kiſſe the ground, and three ſhillings: for the third time threeſcore ſhillings, and three dayes in priſon with bread and water: for the fourth time to be deprived and baniſhed the towne for a yeare and a day.

Blaſphemy. Item, that none ſhall blaſpheme the name of God, upon paine for the firſt time to kiſſe the ground, and foure and twenty houres in priſon, with bread and water, and 5.s. for the ſecond, to kiſſe the ground, and two dayes in priſon with bread and water, and 10. s. For the third time to be put in priſon three dayes with bread and water, and 25.s. and otherwiſe to be puniſhed, and chaſtiſed according to the extremity of the fact.

A vile cuſtome among the French nation. Item, that none ſhall renounce, deſpite, or maugre God, upon paine of amend honourable, with a torch in his hand, and in caſe that any doe rebell or repugne againſt ſuch good Statutes and Ordinances, that he ſhall over and beſide the ſaid paine and puniſhment be put in priſon three dayes.

Play and idleneſſe. Item, that none ſhall play, or run idlely in the ſtreets, during the time of the Sermons on Sundayes, nor dayes of prayer, nor to open their ſhops during the Sermon time, under paine without any favour. 5.s.

Item, that none ſhall play at any manner of game, for gold, ſilver, or money, under paine of three dayes impriſonment, and 40.s.

Cards or dice. Item, that none ſhall make, nor cauſe to be made or imprinted, neither to buy nor ſell Cards nor Dice, or any Papiſticall things, concerning the Art of Printing, nor other things, contrary to the holy Chriſtian Reformation, under paine of the loſſe of their merchandiſe, and threeſcore ſhillings.

Whoredome. Fornication. Drunkenneſſe. Item, that none be ſo hardy to commit whoredome, or fornication, either to be drunken, to run idlely about, loſing their time, nor run away from their maſters, or from their occupations, but that every one ſhall be occupyed and travell in his vocation according to his quality, under paine to be puniſhed by juſtice, according to their demerits, and made an example to all others.

To hinder preaching. Item, that none be ſo hardy in no manner wiſe to practiſe or procure ſecretly or openly, to aboliſh, ſtop, or hinder, the preaching and ſervice of God and of his holy Goſpell, nor to advance, ſet forth, or bring in any manner of Papiſticall law or doctrine, under paine to loſe his life.

Innovation, or change. Item, following the ſame ſtatute paſſed in the generall Counſell, that no manner of perſon dareth, or be ſo hardy, to move, ſpeake, practiſe, or procure, to ſollicite or uſe any meane whatſoever it be, to alienate, tranſport or change in any manner of wiſe the Seniory, and Principality, and ſtate of Geneva, otherwiſe than God hath ordained it, and as it is at this preſent, but that every one according to his power ought and is bound to maintaine the liberty and freedome of this City, upon paine to loſe body and goods.

Conſpiracy. Item, if any doe perceive any manner of conſpiracy, or practice againſt the ſaid Principality, or againſt the word of God and his holy Goſpel, that he ought and

and is bound to come incontinent to the Seniory, to reveale and declare it under the paine aforeſaid.

Item, that none ſay, or doe, nor contract or put in ure any thing without the City, which he dareth not doe nor ſpeake within the ſame, concerning the word of God, and his Law, and the reformation of his Goſpel, upon paine to be puniſhed according to his demerit. *Deſiteſull words.*

Item, that no man, of what eſtate, quality or condition ſoever he be, dareth be ſo hardy to make, or cauſe to be made, or to weare, hoſen or doublets cut, jagged, embroydered, or lined with ſilke, upon paine to forfeit 40.s. *Apparell.*

Item, that none be ſo hardy to miſname, or report evill of the Princes and Magiſtrates, upon paine to be put in Priſon, and chaſtiſed according to equity and juſtice. *Evill reports.*

Item, that none be ſo hardy to ſpeake evill, or miſname, or ſlander the Miniſters of the word of God, under the ſame paine.

Item, that no manner of perſon, of what eſtate, quality or condition ſoever he be, ſhall not take or joyne unto him any ſuſpect perſon, or of evill life, nor vagabonds, whatſoever they be, but ſuch people that have no meane to live ſhall withdraw themſelves within three dayes next following, upon paine to be chaſtiſed as the caſe requireth. *Vagabonds.*

Item, that none ſhall let any manner of houſe or chamber to any unknowne perſon, without licence of the Seniory, and their Captaine or Dyzener, upon paine to forfeit for every time 40.s.

Item, that none be ſo hardy to walke by night in the Towne after nine of the clocke, without Candle light, and alſo a lawfull cauſe, except thoſe which bee appointed for the Watch, upon paine to be put in Priſon three dayes, and to pay 40.s. *Night walkers.*

Item, that every one according to his quality and power ought to be furniſhed with armour and weapon, and to be obedient to his Captaine, Lieutenant, and Dizener, and other Officers appointed for the affaires of the warres, under paine of three traicts with a cord. *Furniture of Armes.*

Item, that none ſhall forſake the City, to ſerve any forrain Prince in his wars, without licence of the Seniory, upon paine of the indignation of the ſayd Seniory. *Licence.*

Item, that none, of what eſtate or quality ſoever he be, dareth be ſo hardy to appropriate to himſelfe that which is common, vpon paine to be puniſhed according to the exigent of the caſe. *Commons.*

Item, that no ſtranger ſhall ſell any merchandiſe, but upon the three market dayes openly, and in the common places, upon the paine compriſed in the text of the Franchiſes. *Stranger.*

Item, that no manner of perſon tranſport or carry out of the City any manner of bullion, except he have firſt preſented it to the maſter of the Mint, upon pain of loſſe of the ſaid bullion, and for every time ſo doing, to forfeit threeſcore ſhillings. *Tranſport Bullion.*

Item, that none ſhall buy nor contract with any of the City, being within the age of 25. yeares, without the licence of his Tutor or Gardien appointed for the ſame, upon paine to loſe the money delivered, and the contract to be void, and to be reproved by Juſtice. *Contract without licence.*

Item,

Dancing. Masquing. Item, that no manner of persons, whatsoever they be, shall sing any vaine, filthie, or dishoneſt songs, neither dance, or make maskes, mummeries, nor any disguisings in any manner of wise, upon paine to be put three dayes in prison, with bread and water onely, and for every time 40.s.

Outrage and injury. Item, that none be so hardy, but expresselly defend generally that none doe outrage, injury, or wrong to another in any manner of wise, nor also to move or raise up, any rumour, chiding, brauling, striving, questions, or debate, in no manner of wise whatsoever it be, upon paine of 40.s. and to bee put in prison and punished according to the demerit and exigent of the case, by the extremity of Justice.

Nota. Taverns. Item, that no Citizen, Burgesse, or Inhabitant of this City, of what estate soever he be, having house or household resident in this City, dareth be so hardy to goe from henceforth to eate or drinke in any Taverne, Cellar, Shop, in any manner of wise: & also that no Hosts nor Taverners shall give to eat or drink, to any of the aforesaid Citizens, Burgesses, or Inhabitants, upon paine for every time threescore shillings, payable as well for the Host as the other.

Notaries. Item, that every Notary sworne to this City, ought and is bound to cause to be sealed all and singular publique Instruments, which he shall receive according to the Ordinances of the Towne, and make expedition to the parties, upon paine for every time 60.s.

Sealed Acts. Item, that none doe product to helpe himself with any Judiciall Act, or Ordinance, Letters Patents, nor Publique Instruments, made and set forth in this City, except they be first sealed, upon paine of 40.s.

Notaries sworne. Item, that all Notaries be sworn to this City, ought and are bound in receiving the Instruments of any things recovered, diligently to enquire and know of the parties, what title, or by what meanes they come by those goods of which those Instruments be made, and to reveale it, and bring the designations of all such instruments, which by them shall be received into the hands of the Seniours, committed for the Chambet of accompts for this City, every three moneths, upon paine for every time 40.s.

To reveale offenders. Item, that every one is bound to reveale unto our most redoubted Seniours, all those persons which they shall perceive or know to bee offenders against these present Ordinances and Proclamations of our most redoubted Seniours, in all or in any manner of part, upon paine to be reproved by the oath which they owe to the Towne.

Made and passed in the ordinary Counsell of Geneva.

To frequent Service and Sermons. WE let you to weet on the party of our most redoubted Seniours Sendicques, and Counsell of this City, for as much as heretofore many statutes, Edicts, and Lawes have been published, and Proclamations made and reiterated, to incite and move all persons the better to frequent the Sermons, and to pray unto God in the Churches and common assembling: nevertheleſse, seeing that this hath not had such effect as hath beene desired; and of the contrary part, that God doth now give us such warning and admonitions, as all men may see, and therefore let all people of what estate and condition soever they be, have a better respect to doe their duty, than hath beene heretofore, and from henceforth not to despise the Commandement which is given unto them: that is, forasmuch as God by the great troubles, seditions, and warres, which

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are now riſen almoſt over all, doth ſollicite, move, and ſtirre us, to returne unto him, and to humble our ſelves before him, foraſmuch as the dangers be not farre from us; and on the other part the enemies of the Goſpel ſhew themſelves more vehement and more envenomed and cruell than ever was ſeene, to exterminate and root out the true and pure faith and religion of Jeſus Chriſt.

Therefore to the end that all may be diligent to come to the preachings, to frequent and haunt the Prayers, to cauſe their family to come thereto to be exhorted, to prevent the ſcourges of God, which be very neere unto us, as we may ſee, except he have mercy upon us, and that this may be continued untill ſuch time as we may perceive that all doe obey with a good affection unfainedly, upon paine to be noted, puniſhed, and chaſtiſed, as rebels, contemners of God, and deſpiſers of his Commandements, and the Seniory.

Set dayes for prayer.

Item, eſpecially upon the Wedneſday, which is ordained for the day of extraordinary prayer, that all workes ſet apart, as well the heads of houſholds, as their families, ſhall aſſemble themſelves to heare the word of God, and thoſe which have houſholds ſhall ſo part the houres, that they may be all, either at the firſt or ſecond Sermon, there to call upon God with one accord, that he would have pitty upon us, and take us into his ſafeguard, and returne from us all thoſe dangers which otherwiſe be neere unto us, under the ſaid paine.

Their manner of prayer.

Item, generally that they pray unto God, and cauſe their families and houſholds to pray with them, that he will have pitty of his Church, and of this Commonwealth, and that it may pleaſe him to fortifie us in theſe dangerous times, and turne away from us thoſe dangers of wars and troubles, which be prepared againſt us.

All citizens furniſhed with Armes.

Item, that all Citizens, Burgeſſes, Inhabitants, and continuers here, that bee able to beare armour, ought to be ready furniſhed and appointed throughly with armour and weapon, according to their power, preparing themſelves to live and dye for the defence and maintenance of the holy Reformation and Evangelicall doctrine, which God hath given, and alſo for the liberty of this Commonwealth.

Bell.

Item, that all ſhall be ready and preſt incontinent at the ſound of the great Bell, be it by day or by night, to be found in his place and quarter, under their Captaine and Dizener, or otherwiſe when they ſhall be commanded by the Seniory, under paine of their indignation and diſpleaſure.

Depart the city if not ſworn

Item, that all, as well inhabitants as other that be paſſengers, which have not made their oath before the Seniory, and have not licence to inhabit and continue in this City, ſhall retire themſelves and depart within three dayes, upon paine to be put in priſon, and chaſtiſed as rebels.

Strangers.

Item, that from henceforth no Hoſts nor Hoſteſſes, nor other of this City, whatſoever they be, ſhall not receive unto them any ſtranger or paſſenger, nor to keepe him above two nights in their houſes, nor procure them lodging in any other place, without demanding leave expreſly of the Seniory, under paine of three dayes impriſonment, and to pay threeſcore ſhillings for amends.

Made and paſſed in the ordinary Counſell of Geneva.

Another Proclamation.

BE it known unto you on the part of our moſt redoubted Seniors Sendicques and Counſell of this City, that the adverriſements which continually be given by the preaching of the word of God, ought well to ſuffice and content all people, as well men as women to uſe themſelves in all modeſty, honeſty, and temperance, and to walke Chriſtianly in deeds, words and geſture, as the holy Scripture teacheth us: nevertheleſſe experience teacheth the contrary, that is to ſay, many by exceſſe which they do commit in meats, drinks, and apparell, giving offence to other, and ſmall appearance of any good reformation, for ſome there be which doe ſeeke their own pleaſure, that it ſeemeth they are determined to pervert the order of nature, to ſatisfie their owne pleaſure and diſſolureneſſe, much exceeding the ſuperfluity of the Painims and Infidels, which is intolerable among Chriſtians; for theſe cauſes our moſt redoubted Seniors having here before prevented other exceſſes and vices, by Statutes and Proclamations, for the reformation, profit, and wealth, and the greater advancement of this Commonwealth, and principally to the honour and glory of God in the ſame, and being ſtedfaſtly purpoſed, and with deliberation, to provide firmly and diligently for the obſervation of the ſame, have now once again adviſed to provide for the aforeſaid exceſſe, to the end that by repentance and amendment of life, the wrath of God comming upon us which we worthily have provoked, may be foreſeene and turned from us. In conſideration of their part it is expreſſly forbidden and defended to all and every one of what eſtate, quality and condition ſoever they be, that they ſhall not commit any exceſſe in meats or drinks, be it at marriages, banquets, feaſts, or otherwiſe, whether in apparell or clothing: but every one ought and is bound in theſe caſes to beare himſelfe modeſtly, and cloath himſelf honeſtly, ſoberly, and ſimply, according to his eſtate, upon paine of threeſcore ſhillings for every time when it ſhall be known they do the contrary: and moreover, thoſe that do perſevere and continue obſtinate and rebellious againſt this Proclamation, to be chaſtiſed according to their demerit.

Deeds. *Words.* *Geſture.* *Drinkes.* *Apparell.* *Pleaſure.* *Meats.* *Apparell.*

Chaines of gold.

Item, that no maner of perſon, of what eſtate, quality, or condition ſoever they be, men nor women, ſhall weare any chaines of gold or ſilver, but thoſe which have been accuſtomed to wear them, ſhall put them off, and weare them no more after this Proclamation, upon paine of threeſcore ſhillings for every time.

womens apparell.

Item, that no women, of what quality or condition ſoever ſhe be, ſhall weare any verdugales, gold upon her head, quoifes of gold, billiments, or ſuch like, neither any manner of embroydery upon her ſleeves, or other apparell, upon paine for every time threeſcore ſhillings.

Rings.

Item, that no manner of perſon, of what eſtate, condition, or quality ſoever they be, men or women, ſhall wear above 2. rings upon their fingers, ſaving that upon the day of their marriage they may wear more, and the day after likewiſe, upon paine for every time threeſcore ſhillings.

Banketts.

Item, that no manner of perſon, whatſoever they be, making bride-ales, banquets or feaſts, ſhall have above three courſes or ſervices to the ſaid feaſts, and to every courſe or ſervice not above foure diſhes, and yet not exceſſive, upon paine of threeſcore ſhillings for every time, fruit excepted.

Made and paſſed in the ordinary Counſell of Geneva.

Inſtru-

Inſtructions to governe Chriſtian houſholds, and principally Innes, Taverns, and Victualing houſes in Geneva.

WHatſoever he be that ſhall receive people into his houſe, let him governe himſelf principally according to the word of God, and all other perſons which ſhall reſort to him, he ſhall inſtruct them to live holily according to the ſame, and alſo to inſtruct his houſhold in the feare of God and his Commandements, governing all his affaires reaſonably, and keeping his houſe in good order. *Inholders.*

Alſo that he lodge not within his Inne by his knowledge any people of a wicked life, as whoremongers, harlots, drunkards, murderers, theeves, ſorcerers, heretikes, nor ſuch like, and ſuffer not within his preſence the name of God to bee blaſphemed, nor unreverently to diſhonour God by naming the devill, nor that the facred word of God be in no wiſe ſlandered or blaſphemed: and alſo not to be forgotten to render graces and thanks to God before and after meat. Alſo not to do in any caſe to others that thou wouldeſt ſhould not be done to thee, remembring that thou muſt make account to God for all things: alſo lodge thy people well and ſafely, and call upon God with all thy company before they go to bed, and make their prayers. *Lodgers.*

Sell reaſonably, and count faithfully, diſcharging thy conſcience before God; ſuffer no wicked Playes, nor unlawfull games, but maintaine and advance the honour of God, exerciſing the reading of his holy word: keep no exceſſe in table, meats and drinks, neither uſe over late drinking, or banqueting. walk uprightly in verity and truth, in all thy affaires, following Jeſus Chriſt and his holy doctrine, thus doing the Lord ſhall ayd thee, and in the time of need ſhall not faile thee. *Sell reaſonably.*

Other Prreclamations publiſhed by the ſound of a Trumpet the 28. day of February, and the 25. day of March, the yeare of our Lord God 1560.

BEE it known on the behalfe of our moſt redoubted Lords Sendicques and Counſell of this City, that every perſon ought and is bound to come to hear the word of God, principally upon Sundayes and the dayes appointed for Prayer, and at other times when they may have leiſure, and that every perſon ſhall governe and rule himſelfe according to the ſame, upon paine to be reproved by Juſtice. *That is Wednesday and Friday.*

Item, that every perſon ſhall ſend their children (and ſuch as be of age) to the Catechiſme, there to be inſtructed and taught, upon paine of three ſhillings when they ſhall be found lacking. *On Sundayes at afternoone.*

Item, that all ſuch as come with the children to baptiſme, ſhall be there aſſiſtant, and to heare the Sermon, upon paine of 40. s.

Item, that no manner of perſon doe play or run idely about the ſtreets during the time of the Sermon, upon the Sundayes, nor none to open their ſhops upon the Sundayes or dayes of Prayer, during the Sermon time, upon paine of five ſhillings without any pardon.

For children.

ITem, it is commanded to every perſon of what eſtate ſoever they be, to fetch home their children, be it ſonnes or daughters that they have or may have in the Papiſticall Country: and it is expreſly commanded and defended, that from thenceforth they ſend none thither, nor ſuffer any to goe thither, *Children brought home from papiſticall Countries.*

according to the Commandements heretofore given in that behalfe : upon paine to incur the indignation of our aforeſaid Lords and Counſell.

For Swearing.

Swearing. ITem, that no manner perſon be ſo hardy to ſweare by the name of God, under paine the firſt time to kiſſe the ground, the ſecond to kiſſe the ground and pay 3.s. for the third to pay 40.s. and 3. dayes in priſon with bread and water, and for the fourth to be baniſhed the towne for a yeare and a day, according to the commandements heretofore given in that behalfe.

For Blaſpheming.

Blaſphemy. ITem, that no manner of perſon doe blaſpheme the name of God, upon paine the firſt time to kiſſe the ground, and 24. houres in priſon with bread and water, and to pay 5.s. for the ſecond time to kiſſe the ground and 2. dayes impriſonment with bread and water, and 10. s. for the third time to be impriſoned 3. dayes with bread and water, and 40. s. and further to be puniſhed and chaſtiſed according as the caſe requireth.

Deſpite God. Item, that no manner of perſon do renounce or deſpite God, upon paine of a great fine, and to ſtand with a torch in his hand, and if any doe reſiſt theſe ordinances, that beſide the ſame pain or forfeit, to be impriſoned and chaſtiſed according as the caſe requireth.

For Playing or Gaming.

Gaming. ITem, that no manner perſon doe play at any manner game for money, upon paine of 40.s. and 3. dayes impriſonment.

Againſt imprinting or making of Cards and Dice.

No Cards or Dice to be made or ſold. ITem, that none doe make or cauſe to be made or printed, either to buy or ſell Cards, Dice, or any other Papiſticall things, that be imprinted contrary to the holy Chriſtian reformation, upon pain of 40. s. and loſſe of the merchandiſe.

Stoves or hot houſes. Item, that no manner of men ſhall goe to the baths or ſtoves appointed for women, and alſo women not to goe to thoſe that be appointed for men, upon paine of 40.s. for whoſoever ſhall be ſo found, and as much for the maſter of the ſtove for ſuffering it.

Bawdy ſongs. Item, that no manner perſon do ſing any vaine, diſhoneſt, or ribauldry ſongs, neither to dance, nor make maſques or mummeries, or any diſguiſings in no manner or ſort whatſoever it be, upon paine to be put three dayes in priſon with bread and water, and 40.s. for every time ſo offending.

For reverent uſing of the Magiſtrates and Miniſters.

Scandall Magiſtrates. ITem, that no manner perſon doe miſname or raile upon the Princes or Magiſtrates, upon paine of impriſonment, and to be further chaſtiſed according to the facts.

Gods word. Item, that no manner of perſon do miſname or raile upon the Miniſter of the word of God, upon the ſame fine.

Hinder Gods word. Item, that no manner of perſon, of what eſtate ſoever he be, ſhall in no manner of wiſe procure nor practiſe ſecretly nor openly to aboliſh, let, or ſtop, or cauſe to hinder the word and ſervice of God and his holy Evangell, neither to advance or bring againe the Papiſticall Law, upon paine of death.

Againſt diſſolute and wicked behaviour.

Wicked behaviour. Item, that no manner of perſon be ſo hardy to uſe whoring, drunkenes, or run idely

idely by the ſtreets, or to ſpend his time fooliſhly, or to withdraw themſelves from their occupation or faculty, but that every perſon ſhall travaile and be occupied in his vocation, upon paine to be puniſhed by Juſtice, according as the caſe requireth.

For the preſervation and liberty of the City.

ITem, that no manner perſon (according to the Act made by the whole Counſell) ſhall or dare be ſo hardy to ſpeake, practiſe, move, procure, or uſe any meanes whatſoever it be, touching alienation, change or alteration of the Seniory or government of the ſtate of this City of Geneva, otherwiſe than God of his goodneſſe hath ordained, and is eſtabliſhed at this preſent, but that every perſon doe his endeavour as he is bound, to maintaine the holy Evangelicall reformation, the liberties and franchiſes of the City, upon paine to loſe body and goods. *Innovation in the Seniory.*

Item, if any doe perceive any manner of practice or conſpiracy againſt the Principality of this City, or againſt the word of God, and his holy Goſpell, that he is bound to come and reveale it incontinent unto the Lords of the Counſell, upon the ſaid paine. *Conſpiracy.*

Item, that no maſters of crafts, or Prentiſes, of what occupation ſoever they be, ſhall be ſo hardy to gather or make any unlawfull aſſembly, neither to uſe from henceforth any manner of ordinances or ſtatutes heretofore made among their Companies, but that they ſhall firſt preſent and ſhew them to the Lords Sendicques, to be reformed by them according to their diſcretions, upon pain to forfeit for every time offending 40. s. and otherwiſe to be puniſhed as the caſe ſhall require. *Unlawfull aſſemblies.*

For brauling and ſcoulding.

ITem, it is expreſly defended and forbidden, to every perſon particular, and to all in generall, to braule, ſcould, miſname, ſlander, or ſtirre up any rumours or falſe tales, either to quarrell, or doe wrong to any perſon, upon paine of impriſonment, and to be further puniſhed according as the caſe requireth, with the extremity of Juſtice. *Scolding or ſlandering.*

For Taverres.

ITem, that no Citizen, Burgeſſe, nor inhabitant of this City, of what eſtate or quality ſoever he be, having a houſhold or reſidence in the ſame, ſhall from henceforth eate nor drinke in any manner Taverne, Cellar, nor Cabin whatſoever it be, nor any hoſts, hoſteſſes, nor taverners ſhall give to eate or drink to any of the ſaid Citizens, Burgeſſes or inhabitants, upon paine of 40. s. for every of them, and for every time to be paid as well by the hoſts as the gueſts, as is aforeſaid. *Taverns.*

Againſt danger of fire.

ITem, that no manner perſon do beare any candle light into any ſtable, barn, or grange, or any place where lyeth wood, coale, or ſtraw, where is danger of fire, except it be with a lanthorne, upon paine of 40. s. for every time. *No light in Barnes or Stables.*

Item, that no manner perſon do ſhoot off any hand-gun, harquebuſh, or dagge, within the wals of the City, upon the ſame paine. *No ſhooting.*

For ſuſpicions and ſuppreſsing ſudden tumults.

ITem, that all Citizens, Burgeſſes, and Inhabitants, ſhall take diligent heed as well by night as by day (every man for his owne part) for all manner of goers *Tumults.*

or commers, and in this behalfe every one hath authority to examine any ſuſpected perſon, and to diſcover and reveale them to the Lords.

Harbouring of Vagabonds. Item, that no perſon ſhall take to them any manner of perſon ſuſpected of any evill converſation, or vagabonds whatſoever they be: but ſuch as have no meanes to live, ſhall depart within three dayes following.

In time of commotion what to doe. Item, when need ſhall require either for fire, commotion, or other trouble, that every man ſhall incontinent repaire to his quarter, armed with his armour and weapon, under the common officers appointed for that charge by the Lords, upon paine of the indignation of the aforeſaid Lords.

Strangers oathes. Item, that no ſtrangers which have not given their oathes to the Lords, and be not inhabitants in the Towne when ſuch caſe ſhall happen (from the which God defend us) ſhall not be found in any place abroad in the Towne, but being abroad, ſhall incontinent retire to their lodging, vnder the cuſtody of their hoſt, upon paine being found to be impriſoned, puniſhed and chaſtiſed corporally, and otherwiſe at the diſcretion of the aforeſaid Lords.

Divers other good ordinances to be obſerved as well of inhabitants as paſſengers.

Strangers not to dwell in the Towne. ITem, that all perſons as well inhabitants as paſſengers and ſtrangers which have not given their oath to the Lords, nor have licence to dwell and keepe houſe in the towne, ſhall retire within three dayes, and depart the towne upon paine of impriſonment, and to be chaſtiſed as rebels.

Lodge ſtrangers Item, that no Citizens, Burgeſſes, or Inhabitant of this City, of what eſtate ſoever he be, ſhal lodge or take into their houſes any ſtrangers whatſoever they be, neither let them any houſe, except firſt they have given their oath to the lords, and be received inhabitants, having to ſhew the Letters and Scales of our ſaid Lords, upon paine of 40. s. for every time that they ſhall be found lodging, or receiving or letting houſes to any, contrary to theſe preſent Proclamations, and further to be puniſhed and chaſtiſed as the caſe requireth.

Ink ooes. Item, that no manner perſon ſhall keepe any Inne, Taverne, or Cellar, neither to bake bread to ſell, except firſt they be admitted by the Lords, with licence to ſet up a Signe, upon paine to be puniſhed accordingly, and being received they ſhall ſell out their wine to every one for their money.

Travellers or paſſengers. Item, that from henceforth no Hoſt nor Hoſteſſes, or any other of this City, whatſoever they be, ſhall receive any traveller, or paſſenger, to keepe him longer than two dayes, neither procure them lodging in any other place, without asking licence of the Lords, upon paine of three dayes priſonment, and to pay a fine of 40. s. according to the former Proclamations.

All hoſts to reveale their lodgers. Item, it is commanded to all Hoſts and Hoſteſſes, that every day they ſhall come and reveale or declare to the Lords all ſuch gueſts as doe come into their houſes, and declare their names and ſurnames, and from whence they doe come, and this to be done the ſame time they doe come, or incontinent after.

Armour to be kept by the hoſt Item, the ſaid Hoſts and Hoſteſſes ſhall take all ſuch armours as their gueſts have, as ſhirts of Maile, Guns, or Piſtolets, and to keep them untill they depart, and to bare them, but onely their ſwords.

Obſtinate gueſts. Item, if any ſuch gueſts ſhew themſelves obſtinate, that incontinent the Hoſt doe declare it to the Lords, that they may take order therein accordingly.

Item,

Item, that all Hoſts and Hoſteſſes ſhall advertiſe their gueſts and expreſly forbid them, not to be out of their lodging after the Trumpet ſound to the Watch, or ringing of the Bell (which is at 9. of the clocke) upon paine of the indignation of the aforeſaid Lords. *No lodgers to be late out.*

Item, that no ſtrangers be found upon the Towne wals, either old or new, neither upon the Rampiers or Towne Ditches, but ſhall walke on their wayes directly, and doe that they have to doe in the Towne, upon paine aforeſaid, except in thoſe caſes the ſaid ſtranger be licenced by us the Lords Sendicques. *Strangers on the town wall*

Item, that all Hoſts and others, ſhall make their prayers to God, and give thankes before meat and after, upon paine of 40. s. and for every time being found or proved, and if the Hoſts or Hoſteſſes be foune negligent and not doing it, to be puniſhed further as the caſe requireth. *Grace before and after meat.*

For ſtreets and common places.

ITem, that no manner perſon ſhall encloſe or appropriate to himſelfe any part of the Common, or ſtreet, upon paine to be puniſhed as the caſe requireth. *Incloſe the common.*

Item, that whoſoever ſhall finde any thing that is loſt, not knowing the owner thereof, to bring it to the common Cryer, appointed by the Lords, who ſhall bring it incontinent to the ſaid Lords, they to keepe it untill he that oweth it ſhall have knowledge thereof, and to render it againe, upon paine to be puniſhed as it followeth. *Things loſt.*

Item, that none ſhall keepe within the City nor limits of the ſame, Goats, Hogs, or Geeſe, upon paine of three ſhillings for every time. *No goats, hogs, geeſe, &c.*

Item, that none ſhall buy any victuals or merchandiſe in the ſtreet of the City, nor follow thoſe that buy them to any ſuch intent, but ſhall buy them in the accuſtomed market places, upon paine of five ſhillings, and loſſe of the things ſo bought. *All victuall to be brought in the market.*

Item, that no ſuch as doe buy victuals to ſell againe within the City, ſhall buy any victuals before 11. of the clocke, nor in any other place than in the common market places accuſtomed for the ſame, upon paine of five ſhillings, and loſſe of the things ſo bought every time. *Retailers of victuall.*

Item, that no victuallers doe bring into the town any manner of victuall, and eſpecially, cheeſe, butter, and fiſh, that is not lawfull or good, neither to unload the ſame, but in the market places appointed for that purpoſe, upon paine of five ſhillings, and loſſe of the goods. *Unlawfull victuall.*

Item, that no perſon ſhall enter upon anothers bargaine, nor come betweene him and the ſeller, to defeat him of his bargaine, upon paine of five ſhillings for every time. *Deceit.*

Item, that no Baker, Cooke, Miller, or any that ſelleth againe, ſhall buy nor cauſe to be bought any corne, untill it be 10. of the clocke, the price being ſet by the Officer, as the manner is, upon paine of five ſhillings for every time. *Market and of the clocke.*

Item, that all corn that is to be ſold, which ſhall be brought into this City, ſhal be ſold at the next market place to the gate that it commeth in at, and ſhall not be carried to any other market, nor ſold by the way, upon paine of 40. s. *Corne ſold.*

Item, that upon the corne markets, the buyer nor ſeller ſhall not be arreſted for civill matters, nor committed priſoner from thence. *No arreſt.*

Item, that no butcher ſhall ſell any fleſh but upon thoſe market places appointed for the ſame, upon paine of 40. s. for every time. *Butchers.*

Item, that none doe bring any infected or corrupted fleſh, upon paine *Corrupt fleſh.*

of

of threescore shillings, and losse of the things.

Flesh taxed. Item, that no person doe sell any flesh, before it be seen and taxed by the Clark of the market, appointed by the Lords after the accustomed manner, upon pain of 40.s. and losse of the flesh.

Just waight. Item, the said flesh to be sold by just and true waights, upon pain that he that shallbe found with false waights, to pay 40.s. and to be chastised for deceit and falshood.

Estimation. Item, that no Butcher sell the heads of any beast by waight, nor yet by piecemeale, but wholly, and by estimation, upon the paine aforesaid.

Disguise flesh. Item, that no Butchers doe disguise his flesh, of oxen, steeres, kine, sheepe, or other beasts whatsoever they be, neither to cut in pieces the kine to make them seeme to be oxe beefe, or steere beefe, nor to counterfeit any manner of flesh to make it seeme other than it is, upon paine to beare a torch in his hand thorough the City with the said pieces upon him, and to be deprived from the exercise of butchery for ever.

Beast choakt. Item, that no Butcher doe choake any beast to make the bloud stay in the flesh, neither to sell any bloud from May to September.

Just waights Item, that every person shall keepe just and true waights and measures, upon paine to be reproved and chastised for deceit, according as the case requireth, and to pay five shillings to him that revealeth it.

under age. Item, that no manner person shall contract or bargaine with any of the towne which is under the age of 25. yeares, without licence of his governour appointed for him, upon paine to lose the money delivered, the bargaine to be frustrate, and to be reproved by Justice.

Proclamation. Item, that all Commissaries having charge, Dizeners, and other Officers of this City shall diligently take heed to the execution and observation of these present Proclamations, every one in his quarter, without faile, upon paine to be punished as the case requireth.

Not doe out of the City what not in. Item, that none doe enterprise to doe, say, nor contract any things out of this City, that he dare not do or say within the same, concerning the law of God and reformation of the Gospel, upon paine to be punished according as the fault requireth.

Reveale. Item, that every person is bound to reveale to the Magistrates all such as they doe know to be offenders in any of these present Statutes, either in part or in the whole, upon paine to be reproved upon the oath that they have made unto the City.

Contemne Ordinances. Item, that no manner of person doe contemne any of these present ordinances or statutes of our aforesaid Lords Sendicques, neither doe absent themselves nor depart the towne, but to appeare when they shall be lawfully called, either in their persons, or by some of theirs, or their household, upon the losses and confiscation of their goods, and further punishment when they shall be apprehended.

FINIS.

For the knowledge of their coyne or money.

Note that the shilling named here in this booke, is but a Sous of their money, whereof three make foure pence of ours. A Denier is noted thus (d), *nine of them make but a peny of our money. A Floren containeth twelve Sous, which make sixteene pence of our money. A Frank is tweny five Sous of theirs, which amounteth to two shillings nine pence farthing of our money.*

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K. pp. Lond. Numb. 38.

CERTAINE

INFORMATIONS

From severall parts of the Kingdome, and from other places beyond the Seas, for the better satisfaction of all such who desire to be truly Informed of every weekes Passage.

From the 2. of *October*, to the 9. of *October*. 1643.

Monday, Octob. 2.

FRom *Kingstone* upon *Hull* they write, that on the 22. of the last moneth Colonell *Cromwell* came thither out of Lincolnshire, and carried from thence five barrells of Gunpowder, and about 100. muskets, and it was hoped, that by Sunday the 24. of that moneth, 18. Troopes of Horse would be landed on Lincolneshire side, though the Cavaliers burnt their great boats, so that they were fain to carry them over in small boats, by four or five at a time. On Saturday the 23. of *Septem.* the Lord *Willoughby* of *Parham* came thither, but departed that night back into Lincolnshire.

That in *Hull* they have 1000. barrells of Gunpowder at the least, but they want shot, and bread is scarce with them, having but two Mills, yet they have corne in abundance, and also they want fresh water, by reason of the enemies cutting the banks to let in the water to drown the ditches.

That a ship is gone from thence to carry some Ladies and Gentlewomen into *Holland*, and Colonell *Fairfax* hath divers trunks, &c. come from thence to *London*, and are arrived the 29. of *September*.

The Lord *Fairfax* keepeth four Troops of Horse still in *Hull*, and he hath there about a thousand Souldiers, but they will not work, his Lordship being too milde towards them; but after supper, the great bell is rung, and the Townes-people, both men and women, go out of their houses to work.

The enemy hath built a Fort within halfe a mile of the North gate, from

whence they ſhoot into the Town, and over into the Haven, bullets of 25. l. weight, and therewith batter the houſes. And they had neere finiſhed another Fort below *Hull*, towards the ſea, and intended to have planted five or ſeven peeces of Ordnance upon it, to hinder the paſſage of ſhips and boats on the *Humber*; but it being eſpied, the ſouldiers were ſent out of the Town, who raſed it down to the ground.

In the laſt weeks Informations, we gave a touch who the lying Court-*Mercury* was, together with a Caveat to the Kingdome, to take notice of him for an impudent lier and ſlanderer, which we ſhall now prove out of his laſt weeks Intelligence. At the bottome of his 524. page, he ſhamleſly aſſerteth, that the King raiſed his ſiege of purpoſe to give the Rebells battell, but ſure there were none of them at *Eveſham*, whither the Cavaliers ran of purpoſe to avoid his Excellency, which is neere twenty miles diſtant from *Gloceſter*: but we will tell him why the Cavaliers durſt not abide their ſiege longer, becauſe they would have been incloſed between the City and his Excellencies Army, and ſo have either been cut off by their enemies on both ſides of them, or elſe ſtarved in their Quarters for want of proviſions, which would have been intercepted by our Army, which the Cavaliers cunningly foreſeeing, made away with all ſpeed to that Town, as he noteth page 525. and durſt not give his Excellency battell neere *Gloceſter*, or valiantly to have met him upon *Cotſwold* open Downs before he came thither. Silly Scholer, that haſt forgotten the liers Caution, *Oportet mendacem eſſe memorem.*

Then in his 528. page, he termeth the Parliament Conſpirators, and their Army, armed Rebells; but let all men judge who are Rebells, either thoſe that have taken up Ames againſt the Parliament and Kingdome, which hath been adjudged Rebellion and Treaſon, by Acts of Parliament, or thoſe that have taken up Armes to ſuppreſſe ſuch Rebells and Traitors. This ſlander is too evident to be denied.

In the ſame page he relateth the ſlaughter of the matchleſſe and incomparable Earle of *Carnarvan*, but for what heroick acts thoſe ſuperlative Epithites are given him, he is ſilent; it may be he intendeth for thoſe tranſcendent qualities noted in a late Court-ſong, which becauſe it is well knowne, we ſhall not need to mention.

And then he turns a falſe prophet, and tells, that as well the Conſpirators, as the armed Rebells, ſhall hereafter feele they have murdered the Earle of *Carnarvan*. His Lordſhip might have kept ſtill at *Eveſham*, and then he might have lived to do as he did before.

As for the Lord *Jermaine*, noted in his 526. page, ſure he miſtakes the man,

man, for it was either *Palmerin d' Olive*, the Knight of the Sun, or *Don Quixote*, that performed ſuch valiant feates of Chivalry, by making his way through three ſeverall bodies of foot, onely with a ſlight wound in his arme, for which the great Ladies at *Oxford*, have almoſt waſted their radicall humidities in teares, and for his firſt unfortunate diſadventures.

And as for the Lord *Digby* he only received a ſhot on his head-piece, which perhaps might have paſſed currant to blinde his good people, had not his falſe fellow relater of the battell let an eſcape, and told us in print, that his face was burnt, and that he was ſtun'd and blinded with the ſhot, but they are like the Elders that would have defiled *Suſanna*, they knew not one anothers tales, and ſo are convicted by their leaſing tongues. To cover their loſſe and defeat, they falſly flout our Army with ſtealing away, but they conceale the Cavaliers ſtealing away from *Newbery*, the next morning after the fight there and though his Excellency provoked them to a ſecond battell by a warning piece, their fearfull flight towards *Oxford*, atteſteth their cowardiſe and puſilanimity.

Then both of them concurre in a moſt notorious lie, which is, that his Excellencies Army, whom they pleaſe to call Rebells, were on the 20. of *September* ſeated in the moſt advantagious way and place imaginable, and that the King was forced firſt to fight for a place to fight on, the Rebells having choſen all before, and planted their Ordnance, &c. Which is a moſt odious and abominable lie, for all his Excellencies Army witneſſeth, that the Cavaliers had taken poſſeſſion of the field and hills on *Tueſday* night and *Wedneſday* morning, and had planted their Cannon for their beſt advantage, which did much annoy the *London* Regiments, untill about noone his Excellencies Ordnance came up, and fired upon the Cavaliers Army, and beate them from all their places of ſtrength and advantage, and forced them to retire to *Newbery* with great loſſe and ſlaughter in the evening of that day.

Then the lying *Mercury* would make the world believe, that this rebellious warre aimes at the ruine of all Nobles and Gentry, as well as of the King, *page* 529. Which is an impious falſity and ſlander, for the Parliament a year agoe Petitioned the King, that he would not mixe the danger of his perſon, with thoſe whom they had declared Rebells and Traitors to the Kingdom: and as for the Nobles and Gentry they wilfully ſeeke their own ruine, for who bid them come and intercept his Excellencies Army in their paſſage homeward, they might have kept them out of harmes way at *Oxford*. And who bid the Nobles and Gentry, purpoſely go to aſſault his Excellency the laſt yeare, when he was going to Church at *Kyneton* on the Lords day, but if

they perish by their own seeking, they may thanke themselves, and *Mercury* may make this use of it, that it is Gods will to destroy the corrupt Nobility and Gentry of this Kingdome, as by the event it hitherto appeareth.

Tuesday, October 3.

Out of *Westmerland* it is informed, that Sir *Philip Musgrave* hath raised a Cavalier party there, wherewith he aweth the Inhabitants of that County, which they infinitely repine at. And it is supposed, that as soone as the Scots come into England, both that County and *Cumberland*, will really shew themselves for the King and Parliament, and joyne with them. And that the said Sir *Philip Musgrave*, would have the Trained bands of *Westmerland*, go into Lancashire, to raise the siege from *Thurland* Castle, but they refuse so to go out of their County.

From *Warwicke* it is informed, that when the Cavaliers Army came from *Evesham* in Worcestershire, they left a party of their men about *Bradway* hills, to intercept such Welchmen (being weary of their service) as did run away from them to their own homes, which the *Warwick* forces hearing of, sent out a party thither, and took them all prisoners to the number of twenty, whereby the Welchmen may now returne back when they please, without interruption,

Out of Shropshire it is informed, that Sir *Thomas Middleton* and Sir *William Brereton*, have entred that County, and gathered an Army of about 7. or 8000. horse and foot, wherewith they have besieged *Shrewsbury*, and have taken some part of the Suburbs, and that they have slaine and taken some of the defendants, which sallied out upon them: which hath made Prince *Rupert* to march from *Oxford* thither, with 3. or 4000. horse to raise the Siege, and that the City of *Coventry* hath sent forces after him, to aide the two valiant Knights: What the issue will be, is daily expected.

The Informations out of the West-Countrey are, that on Thursday last, two Armies of Cornish and Devon Cavaliers, marched from about the City of *Exceter* Westwards, the one to besiege *Plymouth*, and the other to besiege *Dartmouth*, out of a Cavalier craft, that the one Towne should not be able to help the other, so wise are the children of this world in their generation. And on the contrary, so incautelous are the other party, to suffer them to go on in their wicked enterprises; for if they would vigorously prosecute the meanes, opportunities, power, and victories, which God hath often put into their hands, they might soon frustrate and defeate the mischievous purposes of their wicked enemies, and thereby prevent the future bloodshed, miseries, want, and famine, which is likely to fall upon this Kingdom, by slow

motion

motion, and procraſtination, for want of cheerfull and plentifull contribution, to maintaine ſo potent an Army, as through Gods help might ſpeedily end this conſuming War.

Wednesday, October 4.

We have ſeen a Letter from *Edinbrough* in Scotland, dated the 15. of *September* laſt, conſiſting of theſe particulars. That they ſent ſome forces from thence to *Barwicke*, with whom the Towne capitulated, that they ſhould not queſtion any of the inhabitants, which heretofore had declared themſelves for the Cavaliers againſt the Parliament, whereunto the Scots condeſcended, and thereupon were admitted into the Towne.

That within ſeven dayes after, 5000. Scots were to march from *Leigh* to *Barwick*, who without queſtion are now arrived there.

That a great Engliſh ſhip called the Lyon, had landed twenty two pieces of Ordnance at *Barwick* for the uſe of the Scots.

That fourteen or ſixteen Scottiſh Lords are to come along with their Army.

That Generall *Lesley* was gone into *Galloway*, to receive 6000. Scots out of Ireland, and to ſend the like number of new ſouldiers thither to ſupply their places.

That ſome Troopes of horſe were ſent from *Edinbrough*, to diſarme all thoſe Scots in the adjacent Counties, that will not take the Nationall Covenant between both Kingdomes, thereby to diſable them from doing any miſchiefe during the abſence of their Forces.

Some reports have been, that the Cavaliers had gotten into *Redding*, and had begun to Fortifie it again, but thoſe reports are contradicted by ſome that are come from thence hither, in regard of the vicinity of his Excellencies Army at *Windſor*. But the report is that the Cavaliers are fortifying of *Brill* and *Biceſter*, are more probable, becauſe thoſe Townes are neerer *Oxford*, and farther from any conſiderable forces to interupt them in thoſe workes.

On Munday laſt in the evening, the Common Councell of *London* conſulted about the raiſing of money to ſupply his Excellencies and Sir *William Wallers* Armies, and for the Scots advance monies, becauſe Maſter *Henderſon* the Scottiſh Miniſter repreſented unto them, that the Scots were willing to come, and were bound in conſcience ſo to do, but in regard they had diſburſed great ſums, for the maintainance of their Army in Ireland, they could not ſuddenly advance without money: Whereupon the Common Councell elected a Committee of ſeven Aldermen, and fourteen Commons to make choice of Collectors, to gather in the Arrears of the weekly Aſſeſments, 50. Subſidies, and other dues, in all the Wards of *London*, and the ſaid Collectors

to be allowed three pence in the pound, for their labour and paines.

Thurſday, October 5.

Doctor *Featly* hath lately diſcovered his treachery, by a Letter of his, written to the *Archbiſhop of Armagh* at *Oxford*, wherein he informeth him, that he onely now and then peepes into our Aſſembly of Divines, to heare what paſſeth there, that he may give him intelligence of it. This Letter was intercepted, and brought to the Parliament, for which, they cenſured him to be expelled out of the Aſſembly, to be committed to priſon, and to be further cenſured by the Aſſembly, and that his Eccleſiaſticall Livings ſhall be ſequeſtred, whereof that at *Lambeth*, Maſter *White* of *Dorcheſter* is to have, and that at *Acton* Maſter *Phillip Nye* is to enjoy. And when he ſhould have taken the League and Covenant between England and Scotland the laſt weeke with the Aſſembly, he gave them the ſlip and did not take it. And this he hath done in hope to obtaine the Deanry of Weſtminſter, which he deſired the ſaid Archbiſhop to procure him of the King; and thus like *Eſops* dog, he hath loſt the ſubſtance in gaping after the ſhadow.

The report is, but how certaine we cannot yet learne, that 250. Barrells of Gunpowder are brought from Flanders to *Weymouth* in Dorſetſhire, for the Cavaliers; yet it is not improbable, ſince the Cavalier party hath gotten poſſeſſion of that Port and County, and therefore may bring in what they will without interruption, except they be met with at Sea by the Parliament ſhips.

On *Tueſday* laſt, the honourable Commons put themſelves into divers Committees, who were ſeverally to conſult of wayes and means to raiſe monies, for the maintenance of their armies, and the ſpeedy ſetting of them forth again, and then Adjourned their Houſe untill this day, for every Committee to deliver their opinion, how monies might beſt be raiſed, for the ſaid affaires.

The Cavaliers way is, to impoſe an unreaſonable monethly Taxe upon all the Counties under their yoke of bondage, and by rigour to conſtraine them to make payment thereof, which makes the people grone under thoſe heavy preſſures, and ſigh for deliverance out of them; which no doubt God will free them from, as ſoone as our Armies are on foot againe.

We have had lately good newes from *Hull*, that the Lord *Fairfax* got many ſtout Mariners out of the ſhips that lie in Humber, and adding ſome of his ſouldiers to them, ſallied out of the Town, ſet upon the enemies Fort within leſſe then a mile of it, beat them out, ſlew divers of them, took ſome priſoners, and ſlighted the Fort. Since which action, ſome have reported, that the Siege is raiſed, but how true that is we yet know not. And ſome have ſaid, that the Newcaſtellians are coming Southward, which makes the Eaſterne Aſſociated Counties begin to ſtand to their Armes.

Friday,

Friday, October 6.

It hath been currantly reported here, that the Lord *Digby*, the Lord Viſcount *Grandiſon*, and *Ferdinando Stanhope*, ſon to the Earle of *Chaſterfield*, are lately dead of their wounds in *Oxford*. And we have been informed, that a Letter is come from about *Oxford*, which certifieth, that eleven Lords are dead of their wounds which they received in the late battell neere *Newbery*, and that the twelfth Lord lay a dying when the party wrote his Letter. The truth whereof will be known ſhortly.

Since our laſt advice from *Redding*, it is now affirmed, that on Tueſday night laſt, about 2000. Cavaliers came thither from *Oxford*, and that they begin to refortifie that Towne, and to that end have ſent Warrants into the adjacent Hundreds, to force the people to come and work there, and if they refuſe, threaten to plunder and hang them.

Letters are come out of Italy, which certifie, that there hath been a great battell between the Armies of the Pope and the Duke of *Florence*, wherein that Duke obtained the victory over the Papalines, ſlew 3000. of them, took 1000. priſoners with their Ordnance and baggage, which hath ſo terrified the Papalines, that they will hardly make any more reſiſtance againſt him, ſo that it is ſuppoſed, that the Duke will ſhortly ſee the walls of *Rome* without interruption, if he hotly purſues his victory. And the Letters ſay alſo, that the Popes Generall was ſlain in that battell.

Out of Brabant and Flanders it is informed, that the Engliſh Proteſtants which are lately fled thither from hence, to exempt themſelves from contributing to the defence of this Kingdome, are more bitter againſt the proceedings of our Parliament, then any of the forraine Papiſts are.

And it is credibly reported in Flanders, that one of thoſe Proteſtants hath been ſeen at Confeſſion with a Prieſt, and that he hath alſo been ſeen to croſſe himſelfe with holy water when he went into the Churches.

And as for the Engliſh Papiſts that are fled over into thoſe parts, they are as malicious as the Devill, and do nothing but curſe, ſweare, and drink to to the confuſion of the peace and welfare of our Church and State, and long for the Cavaliers victory, that ſo they may come over and ſhare in the plunder of *London*, for which end they have ſhips and barques ready to come over, when they heare the Cavaliers are neere this City, under the colour of comming from thence to fetch coales for thoſe parts: Moſt of the Proteſtants in the Kings Army are ſuch profeſſours of the Proteſtant Religion.

Saturday, October 7.

From *Nottingham* it is informed, that the *Newarke* Cavaliers hearing the Towne-

Town to be without much defence, becauſe the ſouldiers were all gotten into the Caſtle, came thither upon the ſudden, plundered all the well-affected people there, and carried many of them away priſoners. Which being notified to Sir *John Gell* at *Derby*, he ſent ſome of his forces thither, who met with a party of the Cavaliers there, ſlew ſome of them, and drove the reſt out of the Town, then they fell upon the diſ-affected people there, (amongſt whom was an Alderman, who had procured the Cavaliers comming thither) pillaged them, and carried them away priſoners to *Derby*, whereby that Town hath felt the miſeries of war from both ſides.

It hath been reported here, that Sir *Nicholas Criſpe*, the *London* fugitive, was to be tried this week at *Oxford*, for killing of a Cavalier in a Duell, and that his late running away, and leaving of his Horſe to be taken at *Cyrencester* in Gloceſterſhire, when his Excellencie the Parliements Lord Generall came thither, will much further the ſtretching of his neck in a halter, it being objected againſt him, that he came to *Oxford*, but to betray the Cavaliers and their party.

The advice from *Barwick* is, that 5000. Scots are come thither, according to the former advice on Wedneſday laſt, and that 3000. more are to follow them, who, as it is thought, are there before this time; but the whole force they have raiſed for England is above 20000. which Army on the North of Yorkſhire, the Earle of *Manchester* with the Lord *Fairfax*, and Colonell *Cromwell* on the South, and the Lancaſtrians on the Weſt of it, will, by Gods help, as it is hoped, cleare all that County, of the Popiſh and wicked Newcaſtellians.

Out of France they write, that at *Hau're de Grace* in Normandy, great ſtore of Gunpowder, Match, and other proviſions are making ready, to be ſent to *Weymouth* in Dorſetſhire, for the uſe of the Cavaliers.

A Proclamation is publiſhed at *Oxford*, to prohibit the inhabitants of *Briſtoll*, *Exceſter*, *Shrewsbury*, *Worceſter*, &c. to pay their debts to the Londoners on pain of death, to keep the *London* Rebells from fomenting and maintaining this Rebellion, &c.

This is Licenſed and Entred into the Hall Booke according to Order.

Printed by *G. Biſhop*, and *R. White*.



MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the rest of the KINGDOME.

The thirty ninth Week.

SUNDAY. *September* 25.

WEe thought the world could never have matched that famous warriour Captaine *Lamson*, but this weeke hath brought us forth his fellow, one Captaine *Fule* or *Foule*, I am not certaine whether. This *Fule* being enquartered in a Ministers house at *Loughton* in *Buckinghamshire*, made divers valiant promises, that with one hundred men he would take Banbury Castle (which the Rebells whole Army durst not lately undertake) from the Earle of Northampton. These hopefull brave words filled all the Country people full of expectation. But the Ministers servant comming home one evening, perceived by the candle-light that the Rebells were in his Masters house, and therefore (being alone) hasted them, which some of Captaine *Fules* company observing, signified to their Captaine, who was suddenly strooke full of fears and jealousies that the Cavaliers were coming to assault his house. The vigilant Captaine would by no means goe to bed (though he had watched all the night before) till six of the clock the next morning, at which houre (the danger being

now over) he ſtole to bed, where (having moſt horrible bloudy dreames) he did not reſt above halfe an hower but a ſudden Alarme fetcht him up againe, that the Kings Forces were at the Townes end. Then the bold Captaine leapt nimbly out of his bed, wrapt his red Coate about him, and in his Pantoffles (without a dublet) ran a full mile from the Towne; and as he ran over hedge and ditch, his Coat was plucked from his ſhoulders by a Thorne (the Captaine thinking a Cavalier was at his back) and ſo held on his chace in his ſhirt, till he found a ditch (almoſt as deep as the *Saw-pit*) where he lay from ſeven in the morning till twelve at noone, when the market people rectified his valiant ſoule, aſſuring him, that the Cavaliers he feared were fifteene of his fellow Capt. *Polards* Troopers. And though he loſt his coate (which now is in the keeping of one *Greene* a Farmer, who found it in the hedge) yet he got a new Ague by lying in the warm ditch without a coat or doublet: of which diſeaſe he is now very ſick, but we hope he may recover, elſe this melancholy kingdome will loſe a great deale of laughing.

Now if the Members ſhould vote, that Captaine *Fule* is a valiant Gentleman, you muſt take it patiently; For the pretended *Houſes* made an *Order* on Fryday laſt, that *no man ſhould ſpeake of the late battaile neare* Newbury, *but according to the Relation given to the Houſe of Commons by a yong man ſent from their Army for that purpoſe.* And what that yong man related I ſhall here tell you. Firſt he ſaid that *the King had loſt above* 5000 *men, but his Excellency had not loſt full* 140. Then he ſaid, that *the King had not above* 800 *left of all his foot, and if they would now purſue their victory, both* Oxford *& all the Weſt of* England *might eaſily be regained.* And when Maſter *Speaker* demanded of him who had the pillage of the dead, his anſwer was, that *both ſides came in together, and ſtript the dead without oppoſition of either party.* But what impudent impoſſible and bottomleſſe lyes theſe are, let all the world judge. For this Relator confeſſed the King brought ten thouſand foot into the field, whereof (ſaith he) *we kild full five thouſand* (horſe and foot) and yet *they left but* 800 *alive.* Next conſider, this Relator ſaid that his

Excellence

Excellence having above 10000 foot, loſt but 140, and yet theſe 9850 ſuffered poore 800 to be joynt pillagers of the field, and (which is more) theſe 9850 ſouldiers call for aid from London to helpe to defeat 800 of the Kings. Who this young man was, whether *Charles Pym*, or ſome famous Truth-ſpeaker fetched out of a ſawpit for that very purpoſe, I cannot tell; only I ſhall requeſt all the Kingdome to conſider if His Majeſties Proclamation was not juſt and neceſſary, that is, whether *any credit or obedience ought to be yeelded to theſe mens votes*, who vote 800 to be halfe of 10000; and 300 to be full 5000, and vote that all London ſhall ſay ſo too, for thats the truth and conſequence of this ridiculous new Order.

Yet (now I thinke on it) they could doe no leſſe, for (as we were this day advertiſed) *Dalbiers* Sergeant Major comming from the Army to London, ſaid openly in the ſtreets, that the *Kings Army had much worſted his Excellencies, beating from the Hill where he had planted his Ordnance, and killing two for one*, (he might have ſaid more with a ſafe conſcience) which ſo inceniſed the good Earle of Stamford (who is a great patron of Truth) that he moved the Lords that ſuch a falſity ſhould not paſſe unpuniſhed, but that a warrant might be ſent to apprehend this Sergeant Major; and to ſhew his zeale) his Lordſhip went himſelfe with the Warrant and ſerved it, whereby he preſently brought the party to the pretended Houſes. But the three Lords held it not convenient he ſhould be examined before the Houſe (oh take heed, his open profeſſion of the Truth may ſpoyle all!) but put him over to the Cloſe Committee; one of which Committeee his Lordſhip is now made for his faithfull ſervice to the Common-wealth.

Monday Sept. 26.

And this Committee hath thrived ſo well (that is) ſome Members of it have gotten ſo much money, that their Brethren in Scotland have a longing to follow them; for (as we were this day certified by Letters of the 14 of this moneth) the Convention at Edenborough being diſſolved the 26 day of

August laſt, they appointed in ſteed thereof a new Grand Cloſe Committee, to ſit at *Edenburgh* with their full power, and to continue till the firſt day of the next Parliament. And this Committee (for a taſte) hath ordered, that the *Scots* now in *Ireland* againſt the Rebels, ſhall all come home for a greater buſineſſe, to get more money out of *England*, then (as the *Members* at *London* have ordered the buſineſſe) they are like to find among the *Iriſh* Rebels. For they have *decreed*, that their *Engliſh* Brethren ſhall firſt pay them 100000 l. for their charges in levying Forces; Secondly, pay them 31000 l. a moneth when they are levyed ſo long as they ſhall ſtay in *England*, and maintaine a Garriſon in *Barwicke*; Thirdly, they will have two hundred thouſand pounds which is ſtill in Arreeare for their laſt good journey into *England*; Fourtly, they require preſent pay to quit all Arreares which ſhall be due upon Accompt for their late ſervice done in *Ireland*. And all theſe ſmall ſummes (which make but halfe a million of money) they expect to receive before they gratifie their *Engliſh* Brethren with their perſonall Aſſiſtance in this *Holy League*. But (which will make their comming hither moſt welcome) they have ordered to pay themſelves their monethly 31000 l. out of the eſtates of malignants, whoſe eſtates lye between *Tweed* and *Trent*, (for their *Engliſh* neighbours upon the Borders will freely give their livelyhoods to enjoy the Scots good company eſpecially ſince they uſed them ſo civilly at their laſt viſit) whence you muſt learne, that a poore man cannot poſſiply be malignant, nor a rich man well affected.

But that which will manifeſt them to be pure Cloſe Committee men, is that they have framed two new *Oathes*, which every man in the Kingdome of *Scotland* muſt preſently take. The firſt is, to reveale any thing they ſhall be commanded to conceale, in the ſame forme that the good honeſt *Gunpowder Traytors* did heretofore. Secondly, to march when and whither this holy Committee ſhall appoint, and to fight againſt all perſons without exception whom this Committee ſhall nominate for enemies. Nay, it is reſerved, that if any man ſhall be ſo ſcrupulous as to aske who theſe enemies are, and when and

and wither they ſhould march', that That very queſtion ſhall make him be taken *pro confeſſo*, as an enemy to the State, his perſon preſently to be ſeized on, and his eſtate to bee ſold towards the payment of theſe Forces. And all this (you muſt know) the Biſhops were the cauſe of, whom theſe tender conſciences grew angry with, for a Popiſh Ceremony of halfe a million of Engliſh money.

Tueſday Sep. 26.

But the Welchmen (I muſt tell you) are of another make, whoſe Language hath no word for a Cloſe Committee. For after the Earle of Carbery had reduced Tenby in Pembrokeſhire (the only County in all Wales that had beene ſeduced, though now moſt loyall to His Majeſty) his Lordſhip went to Haverford-Weſt, whither all the Gentry of the County, and all the Trayned-bands came unto him, to manifeſt their loyalty to His Sacred Majeſty; the ſix Hundreds of Train-bands are *Rooſe*, *Dangleay*, *Domeſland*, *Caſtle-martyn*, *Newbirth*, *Kemys* and *Kilgerran*, (hard names, but the inhabitants are honeſt Gentlemen) which Gentry and Train-bands te ſtified their hearty obedience by their ſubſcriptions under their hands and ſeales, and by a tender of two thouſand pounds to be given to His Majeſty. All which was moſt happily effected by Gods bleſſing on the valour and prudence of the noble Earle of Carbery, whom Haverford-weſt received with ſuch cheerfull expreſſions as I have not yet met with; which (becauſe they are excellent words) I have here tranſcribed from the originall.

Wee the Major, Aldermen, and Inhabitants of the Towne and County of Haverford-weſt, doe hereby humbly declare, that we will be alwayes obedient to the Kings Majeſties Royall Commands, and will ſerve him with our lives and fortunes, and will ſubmit to His Majeſties Authority, now placed in the Right Honourable Richard *Earle of* Carbery, *Lord Liente. Generall of the Counties of* Pembrook, Carmarthen *and* Cardigan, *&c. And will heartily contribute to His Sacred Majeſties Service to the beſt of our abilities. And wee doe further engage our*

ſelves upon the faith of loyall Subjects, that wee will not receive into our Towne and Country any Carriſon, force, or perſon whatſoever, ſent or to bee ſent from any who now are or hereafter ſhall bee in Rebellion againſt his Majeſty under the name of King and Parliament, *or any other name; but will dutifully receive and aſſiſt all ſuch Forces as our ſaid Lord Lieutenant Generall ſhall ſend for the uſe and ſervice of His Sacred Majeſty. For aſſurance whereof we have hereunto fixed our Common Seale, and ſubſcribed our Names the eighteenth day of* September, *And call our great* GOD *to witneſſe, that wee are reſolved to live and dye in and for the defence of His Majeſty and His Government againſt all the ſaid Rebels.* GOD SAVE THE KING.

Now let the world judge what true *Britaines* this County of *Pembrook* hath at laſt ſhewed it ſelfe: to the ſilencing of thoſe weekly printed boaſtings of the faction at *London*, who upon all occaſions were ready to tell us, what vaſt advantage they would make of *Milford* Haven, *Tenby*, and the reſt of the haven Townes in the County of *Pembrook* which are now moſt happily returned to their wonted loyalty and obedience.

But all Haven Townes are not like thoſe in *Pembroke-ſhire*, more particularly *Poole* in *Dorſet-ſhire*, which this weeke hath beene guilty of a moſt exemplary piece of treachery: the manner briefly thus, (atteſted under the hand of one who is ſo noble that he is not capable of a lie.) One *Francis Syddenham* who is a Captaine in that Rebellious Garriſon, ſent ſeverall Letters to the Earle of *Crafford*, offering to deliver up the Towne to the Earle for His Majeſties uſe, making frequent promiſes and imprecations in his letters, of the loyalty of his intentions, and accordingly kept preciſe correſpondence for time, place, and all other particulars as farre it pleaſed the Earle to treat with him. A day therefore being appointed for the delivery up of the Town, the Captaine ſent his kinſman to conduct the Kings Forces the ſureſt and beſt way to the Towne gates, but aſſoone as they came thither this perfidious *Syddenham* (having before hand prepared all the Rebells like a compleat Traitor) let fly at the Kings forces both with Cannon and Muskets, whereby they killed 10 common Souldiers and tooke 4 priſoners, but durſt

durſt not ſally out upon His Majeſties Forces who after they had ſtayed a ſpace before the Towne, retreated ſafe to their quarters, leaving perfidious *Syddenham* to his perjury and treaſon, to receive a juſt recompence with his fellow Rebels, when he ſhall be leſſe truſted, and more exemplarily rewarded.

Wedneſday. Septem. 28.

Neither hath Pool any neighbours to encourage her Rebellion, the whole weſt of England being now reduced to His Majeſty, and the very men who were prime inſtruments to ſeduce thoſe parts, through ſhame and conviction of the horrour of this Rebellion, do deſire to be admitted into His Majeſties protection. A pregnant inſtance we have in Maſter *Samuel Crooke* Rector of Wrington in Somerſetſhire, a man ſufficiently knowne to the world for his activity and zeale in favour of this faction, and upon whoſe credit thouſands of poore people had engaged their Allegiance: this Maſter *Crook* upon Thurſday laſt appearing before His Majeſties Commiſſioners (for reducing of Delinquents in the Weſt) as a teſtimony of his new obedience openly ſubſcribed theſe 8 Articles, viz.

1. *That all Armes taken up by the Subject againſt the King, including His Perſon as well as His Power is unlawfull.*

2. *That I have alwayes abhorred the defacing of Churches and Images, and the contemning and defacing of the Common-Prayer Booke.*

3. *That I have alwayes diſliked the endeavours of the Houſes of Parliament for a ſeparation from the Religion eſtabliſhed in the Church of England.*

4. *That I am ſorry for any words let fall by me in my Sermons and diſcourſe, whereby it might be collected, I ſhould advance the Parliament deſignes in taking up Armes, or maintaining of Warre againſt the King.*

5. *That I will make a Sermon in the Cathedrall Church of Wels at what time limited teſtifying theſe particulars, and another at Wrington.*

6. *That I doe acknowledge the Proteſtation made by the King*

dated

dated 16. Octob. 1642. to be lawfull in every particular, and have taken it accordingly.

7. *That I will from henceforth preach and encourage my Parishioners in their allegiance to His Majesty in their active and passive obedience.*

8. *That I subscribe my name unto the particulars without any equivocation or mentall reservation whatsoever.*

Sam. Crooke *Rector of* Wrington.

Me thinks as Master *Crooke* hath taught the people many an Use, so now he himselfe might be one, and informe all well-meaning folke (who have any way been drawne from their obedience to His Majesty) that their severest and strictest Leaders would confesse their guilt, were they once call'd upon to give an account: as Master *Crook* here hath done for their satisfaction, who by his example have contributted ought to these distractions.

And let them not for shame say, Master *Crooke* is lesse zealous for the Protestant Religion, because he will not turne Bedlam Rebell, to preach non-sense and blasphemy like *Kendal* the Coach-man at Hemsted in Hertfordshire, who having usurped a Vicaridge, a Pulpit, Orders, and all things (fit for his Lordships Chaplaine) lately taught his flocke [out of 1 Cor. 6. 9. *Know yee not that the unrighteous shall not inherit the Kingdome of God?*] these saving doctrines. 1. *That the Kingdome of God in this place was meant the Kingdome of Christ upon earth.* 2. *That England was no true Church.* 3. *That all Members of the Church of England were children of wrath.* 4. *That at the day of judgement Christ would give up all power to his Father, and would himselfe become a subject*, with other pretty divinity fit for the palat of the new Assembly. But while this Coach-man was in his careere, a Brother (that had beene sufficiently factious) cryed out to him, *thou lyest thou false Prophet*, and dared him to a disputation, which the learned Coach-man (knowing his owne ability) readily condiscended to, and on Friday was sevenight those

two

two able divines held an open diſputation for ſixe howers long in the Pariſh Church of *Hemſted*, with ſo much learning, impudence, blaſphemy and non-ſence as would doe our Religion-makers good at heart to have heard them, to ſee how excellently their work of Reformation went forward.

And ſince this is that Religion the pretended *Houſes* would make us ſweare to, no wonder if ſome *Lords* have ſtumbled at the *Covenant* (as this day we were advertiſed they did) deſiring time to conſider, for of three Lords that were in the *Houſe* but Two refuſed it, *viz. Denbigh* and *Lincolne*, being ſomewhat unwilling to make a bargaine with the Devill; (for to ſweare ſolemnely to murther their Soveraigne, pull downe Churches and Churchmen, encourage blaſphemy, ignorance, and confuſion is the true reſult of this *Holy League*) And therfore on Munday laſt when the *foure* Houſes (the Houſe of *Lords*, Houſe of *Commons*, *Common Counſell*, and the new *Aſſembly*) ſhould have entred their Holy League in Saint *Margarets* Church, the *Lords* appeared not, but left the other *Three* houſes, who religiouſly did ſwear, Firſt that they would *reform the Church of* England *according to the beſt reformed Churches* (of *New-England* and *Amſterdam*) Secondly, *that they would endeavour to the uttermoſt of their power to accompliſh the extirpation of Arch Biſhops, Biſhops*, (I know whoſe turne's next) Thirdly, *that they will preſerve the Liberty and Priviledges of Parliament*, (by making either *Houſe* a *houſe of bondage* to any that ſhall dare to ſpeake his conſcience) Fourthly, *that they will endeavour to defend the Kings Perſon and Authority* (as at *Edge-hill* and *Newbury* by forty great ſhot made at His Sacred body) Fifthly, *that they will diſcover and bring to puniſhment all Incendiaries and enemies to Peace* (by murthering men or women that ſhall but name peace in a *Petition*.) And laſtly, *that they will maintaine the Peace made betweene the two Nations of* England *and* Scotland (by putting a Garriſon into *Barwicke*, and by plundring all *England* for money to raiſe an Army in *Scotland*.) Let men and angels witneſſe to poſterity what was done this week in Saint *Margarets Weſtminſter*; for I confeſſe I tremble to think ſuch a ſolemne, ſtudyed,

malicious perjury ſhould ever be committed in this wretched Iſland.

Nor may they object, that the *Lords* who refuſed it were no more but *Two*, ſince thoſe Two were that day either halfe, or major part of that pretended *Houſe*; for upon a Motion of the Lord *Rockford* concerning the Counteſſe of *Nottingham* (who hath beene ſo barbarouſly plundered as I cannot with modeſty rerate it) the Lord *Gray* being Speaker in the abſence of the Lord *Say* and *Kimbolton*, denyed to grant any *Order* for reliefe of the Counteſſe, *becauſe* (ſaid his Lordſhip) *there were but three Lords then in the Houſe, and they were daily taxed in the* Oxford *Pamphlets for being but three Lords*; whereupon the Lord *Rochford* and hee grew into a heat, *Rockford* alleaging that many weightier buſineſſes had daily paſſed *there* by as ſmall a number; ſo that (notwithſtanding the hackney Diurnals of *London* raile at us for it) wee muſt ſtill ſticke to our phraſe of *Houſe of three Lords*.

THVRSDAY. *September* 28.

But no wonder they will grant no Warrant againſt Plundering, that being the preſent livelihood of their rebellious Forces, which (if every weeke prove like this laſt) will be too thinne a body to beare the name of an Army. For (as we were this day advertiſed) money is growne ſo precious amongſt the *Members*, that unleſſe they will refund out of their owne Bank beyond ſea, neither Votes, City-Orations (no nor Lecturers neither) can beget one ſumme to ſupport their credit. Indeed their Creditors are many, yet the money ſuddenly to be raiſed is but *five hundred thouſand pounds*, viz. three hundred thouſand pound to the *Scots*, eighty thouſand pound to their Marriners and Navy, five thouſand pounds a peece to God knowes how many Garriſons as *Hull*, *Plimouth*, &c. which now lye a bleeding for want of reliefe, beſides as many thouſand pounds as you pleaſe for his *Excellence* and Sir *William Waller*, who though their Forces be not many, their Arreares are; and they both

both call ſo loud for mony, that Maſter *Iohn Pym* keeps his bed, becauſe his barren ſpeeches will produce no contribution. But the *Scots* and Mariners are meeke and gentle, and will be ſatisfied as well without mony as with it.

However the maine buſineſſe muſt not be neglected, I meane preſerving the Members private heape: For this day we were advertiſed that one *Tompkins* (a ſervant to the Cuſtome-houſe, and to the pretended *Houſe* of *Commons*) going beyond Sea, under colour to gather the benevolence of the *Zealanders*, for maintainance of the *Iriſh* Proteſtants, was ſearched by water, and about him found no more but ten thouſand pounds of good *Engliſh* money; whereupon he was remanded backe to appeare before the Rulers of this Rebellion (the good cloſe Committee) who inſtead of puniſhing him for unlawfull tranſportation of Coyne out of the Kingdome, gave him a full and peremptory warrant, that no man by Sea or Lond ſhould ſtop him in his paſſage. Now whether he went to bring over money hither, or carry ſome hence; and whether that he carried was his owne, or theirs who gave him ſafe conduct, I leave the Reader to judge. And as the *Iriſh* Army was the ſtalking horſe to raiſe this in *England*, ſo this *Engliſh* Army is the Patron of all poore trickes practiced here. Thus Alderman *Atkins* (he I meane, that at the trayning in *Tuttehill* fields, was troubled with a yerning in his bowels) lately bought two cart loads of *Suffolke* Cheeſe at 2 d. ob. the pound, to furniſh (as he ſaid) and relieve their poore Souldiers that wanted pay, but a faire round market offering it ſelfe, he ſold it off for 3 d. the pound good ready money to whoever would buy, like a worthy Alderman of the City of *London*.

And thinke you His *Excellence* hath none of theſe ſhifts to heale his credit for the buſineſſe of *Newbery*? Yes, there are that ſay (and they will prove it by many hundred witneſſes) that when the Rebels laſt weeke went from *Reading* to *London*, His *Excellence* ſwept up all the Country people before him forcing them to march along with him, that his batterd Regiments might ſeeme full and well liking; poore ſhepheards and labourers compelled thither with their ſheep-

hooke and forkes, to teſtifie (forſooth) to that good City, how chearfully all people flocked to His *Excellence*, after once he had beene well beaten at *Newbery*. Nor would all this ſerve to ſalve his credit, but as his *Excellence* approached neare *London*, all the devout *Brownists* and *Anabaptists* muſt come armed forth to meet him, that none might diſcover any gaps in his Army. But all theſe collections would not do the worke, for (as we are for certaine advertiſed by ſome who exactly examined the particulars) the Earle of *Eſſex* brought not into *London* 3300 men, beſides thoſe that came out to meet him; therefore you may gueſſe how rarely His *Excellence* hath gained by his journey, who when he came from *Hounſlow* heath muſter'd (ſay the Londoners) 12000 horſe and foote, and is now returned with almoſt 3300; for which on Sunday laſt they had a ſpeciall *Thankſgiving*, where the Preacher very ingeniouſly called his Excellencies returne, a *Miraculous deliverance*, the word *victory* being varied for phraſe ſake.

FRIDAY. *Sept.* 29.

But Sir *William Waller* will make amends for all, who this day we were certified is juſt twenty two Troopes of Horſe, and five hundred foot and not a man more: only he hath the advantage, that all his foot are *preſſed* men, who will fight better then ane voluntiers; which his Horſe like ſo well, that nine of his Troopers left him this day, and came into his Majeſties quarters to deſire their pardon, that they might ſerve a better cauſe, and a more hopefull Maſter. So as Sir *William* talked not idle, (who comming to take his leave of the Lady *Haſſelrig*) ſaid *Madam, I am confident I ſhall never returne to ſee you more, for I confeſſe to you Madam, I doe clearly ſee God doth not fight for us.* Indeed the good Knight was ſtrangely enlightened on *Roundway-downe*, and ſaw ſo much, that his ſpirituall Lady ſpake as true as her husband, when in confidence of his victory, ſhe bid the *Good people goe home, for the worke was done already.*

Notwithſtanding all this, *Robert* Earle of *Eſſex* had a great victory,

victory at *Newbery*, which he had proved by bringing into the pretended House of Lords 6 Colours (which he tooke at *Cyrencester* when they that owed them were in their beds) pretending forsooth that some of those were taken in the late fight, but by his Lordships favour we must tell all the world, that His Majesties Forces at *Newbery* were never in danger of loosing one Colour (the Rebels game lying at a greater distance then to come so neare as to take their colours) Though His Majesties Horse had 13 Colours from the Rebels, brought off by that invaluable Earle of *Carnarvon*, the valiant young Lords, the Earle of *Northampton*, the Lord Viscount *Molyneux*, and other noble Gentlemen. But 'tis worth your notice, that among these Colours which his *Excellency* brought into the pretended House of *Lords*, one of them was found to containe a draught of the Parliament-house, with the heads of the two Gun-powder Traytors set upon it with this motto, UT EXTRA, SIC INTUS, which was presently sent downe to the Commons, who suddenly declared that it was Colonell *Spencers* colour, and so voted without more adoe, that *Colonell* Spencer *and his posterity should be extirpated out of the Kingdome.* And here (to tell you once more what honour is due to these mens votes) I must let you know that this Colour and Motto was not Colonell *Spencers*, and yet these righteous *Members* have voted the Noble Colonell and his posterity fit to be extirpated out of *England*, because (I thinke) he was guilty of *Originall sinne.*

Neither will they deale much better with his Majestie, for we were certified this day, that upon a Motion made, that they would give way that some necessaries for his Majesties sacred person might be carried to *Oxford*, among which one particular was wine; but they (as men that three dayes before had tooke a solemne Covenant *for the preservation of his Majesties person*) denyed that his Majesty should have any wine. So that having laboured to murther him with their great Ordnance, seiz'd of all his revenues that should keepe him alive, they now most dutifully refuse to let him have meat and drinke for that mony which his good Subjects have lent

him. Let all men that have the leaſt ſenſe of honour or goodneſſe; conſider, if any bleſſed Prince were ever thus uſed by men (if I may call them ſo) who are his owne ſworne Subjects, whom they can accuſe of nothing but this, that he is too good to be their King. Nay, when the Kings Sergeant moved that his Majeſties Woods might be exempt from being cut downe and deſtroyed, tha. noble and valiant Gentleman the Lord *Wharton* grew extreame angry that he would make ſuch a motion, and commanded him ſilence

SATURDAY. *Septemb.* 20.

And becauſe the Rebels did ſo good endeavour to deſtroy His Majeſty this laſt weeke, (whom God hath ſtill in an eſpeciall manner protected) the Speakers of both the pretended Houſes, accompanied with their fellow Members, went to give his Excellency thankes for his great ſervice to the Common-wealth; who when he hath done all he can for them, ſhall receive as true a reward as Sir *John Hotham* and his ſon; yet his Excellency may have better hopes of preſent honour, the new *Great Seale* being now finiſhed, which with the ſeruc ready made (as we were this day advertiſed) was brought into the Houſe on *Friday* laſt, commanded to be ſealed up in a white purſe, and left with the Mace, being cut in imitation of the true Seale (for they can counterfeit ſufficiently well) onely this Mock-ſeale of theirs hath *Anno* 1643 upon it; to teſtifie to all poſterity, that in that yeare a deſperate faction of eighteene excepted Rebels openly commited ſo high a Treaſon as our forefathers durſt never imagine.

And now the learned in the lawes, Maſter *Speaker*, Sergeant *Wild* and Maſter *Peard*, three profound Engliſh men, Maſter *Glyn* a Welch-man, and *Miles Corbet* the Jew, are ſollicitous ſoules each man to have the Purſe borne before him, who when the Seale came into the Houſe were all preſent, and declared that *it was admirably well cut*. But while this dangerous mock-ſhow was at the higheſt, in came a Letter from Sir *William Waller* (under his hand and ſeale) wherein they read in plaine Engliſh, that *if they did not ſend him a good round ſumme of money, and that preſently, his Souldiers would all*

all be gone from him, for many of them were gone already; And in the neck of that came another Letter for money out of *Derbyshire*: & just after that came another, being a most fervent Letter from the Lord *Fairefax* calling so loud for money, that *all was lost unlesse he had it suddenly*, whereupon it was moved that 5000 *Scots* should suddenly come in to his assistance at *Hull*, but answer was made, that they would not stirre till they had mony, & that a few single thousands would nothing move them. Then an account was demanded what answer the City give (for they practised on the Citizens this week every day, and used all *John Pyms* tricks over and over againe (and it was replyed, that the Citizens said absolutely, they *had it not to lend if it would save all their lives*; In which mind if they please to continue they may save a world of blood and money too.

Now (since money is so precious with the faction) you must thinke their *Newes-makers* will lay on lustily: To passe therefore whatever concernes *Mercurius Aulicus*, (being resolved never to answer for my selfe, till *Britannicus* and the Presse are able to spell English.) They say first, That *two dayes before the Battaile at* Newbury *his Excellency tooke* 50 *cart-loads of bread and cheese from the Cavaliers*. 2. That *when the Parliaments Army did fight, they had neither eat nor drake for full three dayes*, (let these two march together.) 3. That *Plymouth and Dartmouth sent to the House of Commons, that if they would grant them* 200 *Foot, they would regaine all the West*. (Sir *William Waller* desires you to tell him how.) 4. That *his Excellency left the Marquesse of* Vieuville *his body at* Hungerford, *and bid the* Queene *take it if Shee liked it*, (Sirrah pay your debts, the Crowes and Ravens expect their due.) 5. That *the Cavaliers let all the drinke neare* Newbury *run on the floore, to keepe his Excellencies Souldiers from drinke*: And another sayes, *that the Cavaliers made such hast to* Newbury, *that there being little drinke, they were ready to die for thirst*, (friends you should conferre notes) 6. That *at* Newbery *the King was in Batalia, and had his Ordnance planted before his Excellence intended to fight*, (aske your owne *Dalbier's* Maior, if thou be not so impudent as to speake things backward. 7. That *the King before-hand had all the advantages of the* Hill

and

and Hedges. And another ſayes, *the King loſt at leaſt* 1000 *in ſtriving to get the Hill* (Why doe your Lyes grin ſo at one another?) 8. That *the Parliaments Foot beat the Kings Foot from hedge to hedge, that hardly a foot-Souldier was to be ſeene, except the dead bodies they had left on the ground*, (certainly thou art the young man, upon whoſe relation the *Houſes* made their *Ordinance.*) 9. That *there was no Ordnance loſt on either ſide,* (then theſe three Peeces wee have of yours are not loſt, but muſt be reſtored.) 10. That *all Prince* Maurice *his Foot that were at* Exeter *were fighting now at* Newbury, (thoſe Foot were in *Exeter* that morning, but *Newbury* is not farre from *Exeter.*) 11. That *the Towne of* Newbury *is a juſt witneſſe who wonne the field*; (It is your *Moderators* owne Towne, and is a very indifferent judge.) 12. That *the* KING *ſtood all the day upon an hill in ſight of the Battaile*, (you ſaw where He ſtood, elſe you had not ſhot ſo often at Him.) 13. That *the* QUEENE *and Prince* CHARLES *ſtood on that Hill cloſe by the* KING, (very cloſe, within twenty little miles, for they were both at *Oxford.*) 14. That *the King was heard there to ſay to the Queene, That this was a worſe bout then* Edge-hill, (you might eaſily heare Him ſay ſo, the miles were but little ones.) 15. That *the Earle of* Lindſey *was ſlaine in this Battaile*, (you meane Maſter *Bertie* the noble Earles brother.) 16. That *he Maſter* Bertie *had quarter offered him, but deſperately refuſed it*; (he ſcorned to beg his life of them who had forfeited their owne, & he remembred how you uſed the brave Earle his father.) 17. That *the Earle of* Peterburgh *was killed with a ſhot in the head*, (he is well recovered of his light wound, and ſayes a Lye cannot hurt him.) 18. That *the Lord* John Herbert *ſonne to the Earle of* Worceſter, *and Sir* Anthony Manſell *were ſlaine both together*, (the noble Knight onely was kill'd, and made you pay for it before he fell.) 19. That *the Parliament loſt no man of eminency*, (the onely true thing you printed.) Then one ends with Scripture, and ſayes, *This is the Lords doing*, (No, Sir, it is your owne ſweet *Lying.*) And another ſpeakes Latine, and ſayes, *USUS PROMPTUS FACIT*, Nay, if you have neither true Engliſh, nor true Latine, the *Judge* ſayes he cannot ſave you.

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Numb. 7.

Mercurius Britanicus:

Communicating the affaires of great

BRITAINE:

For the better Information of the People.

From *Tuesday* the 3. of *October*, to *Tuesday* the 10. of *October*. 1643.

WE complained the last weeke of the *dulnesse* of the news from *Oxford*, but Reader it is *worse* this weeke, a shrewd signe all is not well with them, they are no merrier, we did him the *credit* to answer him of late, and call him Master *Aulicus* (for though he would lie abominably, yet he would jest pretty handsomely) but the spirit of *Quibling* hath left him, and he is desperately fallen to right down *lying* and *slandering*, and is like to make a fearfull end, and now plaine *Aulicus*.

He first begins with a sluggish Relation of one Captaine *Fule* or *Foule* he sayes, he knowes not whither (for his stories are very uncertaine) how he was in a *Ministers house*, and how he *run away*, and how *he left* his *Wastcoat* on a *hedge*, and how he got an *Ague*, & how he may *recover*, this is the summe, it is longer by twelve score then I tell you it; would you thinke this *story* came from *Oxford*, and in no better attire then a Wastcoat? Reader you see how dull they are at Court: I could tell you a better story of *Prince Rupert*, and more certaine by farre; he was once a pretty youngman, and this Kingdom did love him well, and gave him his *maintenance*, but the *Emperour* got him, and gave him good Quarter and Popery, and the young man came over, and light into *ill Company* at *Oxford*, amongst *Priests and Prelates*, *Jesuits and Bishops*, and bad *Courtiers*: and there he hath lived with his good *Aunt*, spoiling, and robbing, and killing, and plundering, and hopes to be King himselfe

Captaine Foule.

Prince Rupert.

ſelfe ſhortly, if his Majeſty look not to him, for he does all he can to get the love of the Cavaliers, a *dangerous deſigne*: Now what an horrible thing will this be to ſet up ſuch a *bloody Prince*, but the reaſon is this, the *Papiſts* and *grand Malignants* fear that when the *Scots* come in, we ſhall get our *King* and have him good againe, and then they are *undone*, but I dare ſay no more, I promiſed my *Intelligencer* to be ſecret, onely this, and tis thought if he cannot be King, he intends at leaſt to *undoe the Kingdom*, that his Majeſtie and himſelfe ſhall be both alike, the King no better then his *Nephew*, now Reader is not this a *malicious Prince*, thinke you?

Dangerous deſigne.

A young-man.

Aulicus tells us of the *Relation* of a young man ſent from the *Army* to tell the Parliament newes that the King brought in ten thouſand, whereof five thouſand were killed, and yet but 800. left, and in this ſtory he caſts an account, and talkes of 140. & then of 9850. then of 800. then of 9850. again, then of 800. again, & 800. again, then of 10000. then of 300. & at laſt of 5000. *Reader* this is a jeſt in *Arithmetick*, *Aulicus* thy wit is got amongſt the *figures* and *Cyphers* and thou canſt not make ſo much of a jeſt as will bring thee off, but thou haſt made a *lie* to the purpoſe, he ſayes the houſe made an Order for the Relation of the Battell, and it onely to be told according to that *Relation*: *Aulicus* canſt thou not lie but thou muſt puzzell thy ſelfe and thy reader too, thou haſt ſo many figures in thy ſtory, I thinke thou art caſting a figure for his Majeſties Army, thou ſhalt be Prince *Ruperts Coniurer*, now that old mother *Lambe* the witch is dead.

He tells what Maſter *Speaker* ſaid to the Meſſenger, note, *Aulicus* was either in the *houſe* or *ſome* for him.

He tells us of *Charles Pym* that famous truth-ſpeaker, *Aulicus* you have few of that family in *Oxford*, I meane of the *truth-ſpeakers*.

He tells us of the Earle of *Stamford* made a private Committee-man for apprehending *Dalbiers* Maior: *Aulicus* thou haſt a cruell *ſpight* of late to the private *Committee-men*, prethee what is the *Quarrell*, they will ſend you no newes? Will they? They are now too private Committee-men? Are they? Now that thy good Lords and Maſters are gone from it to *Oxford*, thou railes at them; well if that Noble Earle you ſpeake on be ſo good at *apprehending*, looke about you at *Oxford*, and elſewhere, he may light on you there in time.

Now *Aulicus* begins at *Edenbrough*, and belyes the *Scots* moſt miſerably, and would faine jeere them, but he hath not competency of wit for

for the purpoſe, he tells us of their new Committee, and their new oathes, and their great demands for money, *Aulicus* all this will not doe, they will come in for all thy lying, and we expect them the ſooner, the faſter that thou raileſt, for we know when thou art a lying they are a coming: Reader ile be bound if the Scots were now at *Yorke* he would *lye* them backe againe to *Barwicke*.

He tells us of 100000. li. and 31000. li. he is now *caſting* another *figure*, I think to keep out the Scots, *Aulicus*, I pray thee leave thy *accounts*, unleſſe thou haſt ſome hopes to get into the Audit or Exchequer-Office, if his Majeſtie prevailes, and are caſting up in the mean time.

He now tells us of the *Welch-men*, and how they are of another make, and thinks with this *notion* to ballance the *Scots*, alas poore *Aulicus*, how art thou put to thy ſhifts to *lie* for recruting his Majeſties Army; we will allow you all the *Welch* you have, provided her bring not their great *mountaines* along with her for breaſt works, and provided that her trouble not the *Armies* too much when they are *fighting*, but run out of the way, and make *roome* for ap *Rupert*, ap *Maurice*, ap *Ruthen*, ap *Eſſex*, ap *Waller* to fight in. Welch-men.

He tells us of many Welch-men ſtill come in to his Majeſtie, from *Rooſe*, *Dowreſland*, *Caſtle-Martyn*, *Newbrith*, *Kilgerran*, note, he is conturing againe, he ſays the names are *hard*, it is true, but the Gentlemen are honeſt:----*hardly*, good *Aulicus*.

He hath tranſcribed the Welch-Teſtimoniall, he ſayes, from the *Originall*, if we may beleeve him, that is, from the originall ſin, for all his *lies* are but notions *tranſcribed* from that *Originall*, and copies of his *primitive* corruption, but his tranſcript runs thus. We the Mayor & Aldermen, and the inhabitants of the Town and County of *Haverford* Weſt, &c. Note, this is a Welch Corporation, and no wonder to ſee the Mayor and Aldermen ſo *forward*, but Reader you little know the *reaſon*, they were firſt promiſed all the *ſcarlet* gowns of *London*, when ever that City ſhould be plundered, and then they ſay, her was promiſed to have her Corporation made as big againe, that her wives might call her Maieſtie Couſin, and all her young Princes Couſin too. Originall.

Now he tells us that all *Haven-Townes* are not like thoſe in Pembrokeſhire, *viz.* *Poole* in Dorſetſhire: No *Aulicus*, and I can help you with more too, *Hull* in Yorkſhire, *Plimouth* in Devonſhire, *Boſton* in Lincolnſhire, *Lyn* in Norfolk, and *London* is a Haven-Towne too, ſo all Haven-Townes, are not ſo *bad* as thoſe in Pembrokeſhire, but *Aulicus* Haven Townes.

you raile againſt *Poole*, I know my Lord *Craford* ſet you on to revenge his quarrell, and hired you to *tell* the ſtory a little in the *Oxford faſhion*, that is not how it was, but how they would have it beleeved.

Weſt of England. Now he tells us the whole *Weſt* of England is at his Majeſties *obedience*, that is, they tax, ſeſſe, rob, plunder them, and the poor Counties take it patiently, this they call obedience to his Majeſty, and this is ſuch obedience they at *Oxford* would reduce all the Kingdom to, and then if they might take, rob, pillage, hang, and do what they would in the *Kings name*, oh this were an obedient Kingdom, a Loyall Nation (Country men belive it) this is their meaning by obedience to his Majeſtie.

Miniſter. Now he relates the ſtory of a *Miniſter*, and names him, one Maſter *Crooke* who hath come in, and ſubmitted to ſome *Articles*, I ſhall give you my notes upon them, perhaps *Aulicus* may call me his *Commentator* in time, for I write upon him every weeke.

Maſter *Crooke* the Miniſter, Rector of *Wrington* ſubſcribed.

Note, Now they call him Rector of *Wrington*, had he not ſubſcribed he had been but plaine Craftsman, or Presbyter, or *Crooke* the Coachman, but Maſter *Crooke* I would your Couzen Judge *Crooke* were alive to *Counſell* you or *Condemne* you.

The Articles are too many to trouble the paper with, onely I ſhall give you the ſum and ſence of them.

1. That I believe all *Armes* taken up, though never ſo juſtly, or legally, are unlawfull.

2. That I have alwayes *abhorred* all Reformation, all purity of doctrine, and diſcipline, all prayers that are made without the Service booke, all Churches where there are not Croſſes, Images, altars and Crucifixes.

3. That I have alwayes *diſliked* the two houſes of Parliament (though I never knew reaſon for it) becauſe they have endeavoured to *defend* religion, and Lawes, and Liberties, and priviledges.

4. That I am ſorry that ever I *preached* any other doctrine, and this I will *declare* in the *Cathedrall* at *Wells*, and *Wrington*; take heed Maſter *Crooke*, be ſure firſt they be places farre enough from the Parliaments Army.

5. That the *Proteſtation* made by the King is *lawfull*, though it be never ſo *diſtructive* to himſelfe, Religion, Kingdom or Parliaments, or any of his Subjects.

6. That

6. That I will *endeavour* by my preaching and ungodly life to *make* my Parishioners as ill as my selfe.

And to these I subscribe Samuel Crooke *Rector of Wrington.*

But reader are not these goodly Articles, and the Minister a very reverend Prelate thinke you?

A Coachman.

He tells us of one *Kendall* the Coachman how he preached at *Hamsted* in Hartfordshire.

Aulicus, tis pitty he is not Prince *Ruperts Coachman*, if he be such a *Divine*, he might come to *draw* him into better wayes, for I am perswaded he will never go into any, unlesse he be driven.

He tells us how he preached blasphemy, then *Aulicus* take him your selves, he is fitter to be Chaplaine to one of your Regiments.

Assembly.

He tells our Assembly of Divines are *Religion-makers*, *Aulicus*, it is better yet to be a Religion-maker, then a Religion-marrer, as your Divines are at *Oxford*.

Stumble.

He tells us of some Lords that *stumbled* at the Covenant, it is better stumbling then *galloping* as your *Oxford Lords*, over Oaths, Vows, Covenants, Protestations, with *Consciences* as metled as their horses, corveting over every religious scruple that lies in the way.

Three Lords or Aulicus Court account.

He tells us of *three Lords* in the House of Peeres, *Aulicus*, What is that to us? more shame for them that are *gone away*; but I see thou canst lie as well in the Abridgement as in the Folio, as well in Substraction as Multiplycation, as well in 3. as in 300. or 3000. I had thought thou hadst been better at Figures and Ciphers, I will reckon for thee, Earle of *Pembroke*, Earle of *Salisbury*, Earle of *Nottingham*, Earle of *Lincolne*, Earle of *Stamford*, Earle of *Bullenbrooke*, Earle of *Denbigh*, Lord *Say*, Lord *Wharton*, Lord *Howard*, Lord *Rochford*, with divers others: *Aulicus*, what sayest thou now, Wilt thou never leave telling short, or telling over?

Aulicus prophanes to jest the Covenant.

He tells us of our *Covenant*, and would faine make jests, and be witty upon it; thou wicked *Aulicus*, Wilt thou be witty whether thy conscience will or no? But in stead of wit, he *profanes* grossly, and it is all one at *Oxford*, for an handsome blasphemy or oath is as good with them at any time as a good jest, & they can make as merry with it too, and that makes *Aulicus* abuse the Scriptures in his weekly quotations, as he does: I tell thee *Aulicus*, if thou profane so still, we shall not dare to answer thee; nor come in thy company, surely thou blasphemest in policy, that we may let thee alone.

No Lords

He tells us there were no *Lords* appeared in Saint *Margarets Westminster*, *Aulicus* thou doest well to tell them of it, beleeve it Lords if you be no better commers to Church and to Covenant, *Aulicus* you see will tell you of it.

Waies on both sides to raise monies.

He tells us of many thousand pounds we have to *raise* for Garrisons, and Navy, and the Armies; and that we have none yet, and that our City Orations and Lectures, will raise no more: *Aulicus*, if we be needy at *London*, I think you are not very rich at *Oxford*, yet you take a course to *get*, if it be possible; we know you are better at raising of moneys then we are, you can *pill* men into Contributions, you can *plunder* men of all they have, and then set out *Declarations* of thanks to them, as if they had given it in freely to his *Majesties* service, when poore wretches they could keep it no longer; this is the *old trick* you use in raising moneys, and as for *our wayes*, by your confession, they are both *modest*, *honest* and *lawfull*, for you say it is by City *Orations* and *Lectures*, that is at most, but by *praying* and *preaching*, but you have another kinde of

Method, viz. Troopes, and Dirgoones, and Fire-locks, theſe are your Orations and Lectures you raiſe moneys with.

He tells us how Maſter *Pym* keeps his bed, becauſe his ſpeeches will produce no money. No *Aulicus*, the good man is grieved for you at *Oxford*, that nothing will reclaime you, but that you go on ſtill in bloud, and war, and killing, and plundering, and ſeducing of his Majeſtie; but I hope you will heare of his recovery ſooner, then we ſhall heare of the healing of your wounded Lords and Gentry; but *Aulicus*, thou art glad Maſter *Pym* is ſick; I tell thee our cauſe is well enough for all that, and we have new *Pyms* and Patriots every day.

Collections. He tels us of one *Tompkins* and the private Committee, and *Collections* in Zealand for the *Iriſh Proteſtants*, would make us believe there were private heapes and banks of money beyond Sea: *Aulicus*, for our Collections in Zealand, they are not ſo many as yours in Dunkirke, Bruxels, Madrid, and Paris, for maintenance of the *Catholique-cauſe* in England and Ireland; and for our private heapes and tranſportations, this is a *ſtale infuſion*, thou haſt reported this from the firſt day of thy comming into the world, and it is no better believed yet, thou muſt change thy fancy and lie in a new method.

He tels us of an Alderman that ſold Cheeſe, ſurely *Aulicus* that was for victualling your Welch Regiments.

A ſweeping Army. He tels us of his *Excellency*, that he *ſwept* the Country before him with his Army, and ſo made all *cleane*: indeed *Aulicus* his Excellency had need of a *ſweeping Army* to follow yours, you leave ſo much filth and wickedneſſe where yours is or comes: We hope his Excellency may in time ſend to ſweepe Oxford too, and Yorke too, and Briſtoll too, oh there are foule places, oh what *heapes* of popery, blaſphemies, oathes, adulteries, robberies, murders, behinde doores, and in ſtreetes, oh for a good ſweeping Army: and for *Newcaſtle* which hath ſo much Coale-duſt and Cavaliers, the *Scots* are comming to *ſweepe* that for you, I hope we ſhall have a *cleane* Kingdome in time.

Compliment. He tels us what Sir *William Waller* ſaid to the Lady *Haſlerig* when he tooke his leave, Madam, I ſhall never ſee you again: *Aulicus*, we can tell you of your Complements at Oxford too. Madam ſayes one, I had rather part with my Religion and Liberty then with your Ladiſhip: Madam, ſayes another, I hate parting with you as ill as I hate a houſe of Commons or of Peeres. Aulicus, theſe are your Courtiers at Oxford.

Wine. He tels us the houſe denyed his Majeſty of Wine and other proviſions: Aulicus, you have had too much Wine at Oxford already, I thinke you have been drunke all this time, You make fighting, and murdering, and plundering, and raviſhing; if you want wine, there is hopes you may be ſober againe, and come to your ſelves, and love Parliaments.

Solemnity He tells us of the ſolemnity of the City of London, how the City and Parliament gave his Excellencie thanks, and yet he ſhall at length have the reward of Sir *John Hotham*, and his ſon: Aulicus, you are mad at Oxford that we are ſo good friends amongſt our ſelves, for Sir *John Hotham* and his ſon, the Parliament was the ſame with them, whileſt they were the ſame to themſelves.

New Seal. He tells us of our new Seale, and the ſpeeches of maſter *Pym* and others upon it, and their expectations upon it: I pray thee Aulicus do not undo thy friends, we ſhall know preſently thoſe honeſt members thy friends by thy too much tatling, and telling

ling tales out of the house; but I tell thee for the Seale, we are now hard enough for Porter himselfe, and Littleton too, we can now give as good assurance as the purse in Porters chamber; now we can give rewards, and patents, and Commissions, and Confirmations too, and malignants, and Papists lands, and Bishops Seas, we have power both by land and water, and for Master Glyn and others, they are men of such eminencies, thy lies cannot sully them.

There are some other dull stories in him, but I will be so merciful to the Reader as to leave them out, and now *Aulicus* bring either more wit, or never come at London againe.

He sayes he is resolved still not to meddle with Britanicus till he and his presse spell English; *Aulicus* the *Printer* shall answer for that himselfe, I could wish thee to get a better excuse, come, deale ingeniously, it is not thy fault if thou hast not more wit, but thy Parents, that lookt not better to thee in thy generation.

Reader you must know, he reserves alwayes the wit he has to the last leafe, and there you may call and have it, for usually if there be any in the pamphlet, it is there, for Aulicus is of a Costive constitution (as usually Schollers are) and his wit comes out like his excrement, slowly and painfully at the hinder end of his pamphlet.

Having now done with the figure Caster I shall impart some other Relations to you.

And 1. In Commendation of the Civilians (though seldome they deserve it) a party of horse under Command of Sir *Lewis Dives* marched out of Oxfordshire into Bedfordshire, pretended themselves to be of the Earle of Bssexes *Army*, and wore his Colours: In their march they apprehended divers Citizens of London and others, and demanded of them who they were for, answering for the Parliament, they let them go, which occasioned it to be divulged abroad in the Country, that they were a part of the Earle of Bssexes forces, going to be quartered in Bedfordshire: The Bedfordshire Scouts, were likewise informed by some of those that had been taken as aforesaid, that they were the Parliament forces, which made them too secure, and in that security were suddenly surprized, after which Sir Lewis Dives without any suspition, or the least notice taken of him, marched directly to *Ampthill*, where the Committee for Bedfordshire were met, before they were discovered to be an enemy; what distractions it caused in the Town, may easily be imagined; all the Committee escaped but two, whom they carried away prisoners, and Captaine Temple, a valiant young Gentleman, who made good the gate of the Inne till all the Committee but two escaped, yet was himselfe afterwards taken, stript to his shirt, and carried away prisoner; but one of the enemies company knowing him, gave him a leather suit to put on, which he gladly did, and when he saw his opportunity, he unhorsed one of the two souldiers that guarded him, and mounting thereon, swam a river, and so escaped; the enemy staid not an houre in *Ampthill*, and took away with them, the Countrey mens horses that were in the Towne.

Sir Lewis Dives.

Ampthill.

2. Both houses of Parliament sent Members of each house to Gravesend, to entertaine the French Embassadour Extraordinary, with all the respect that might be, who (after his comming) in the first place, sent a Message to both Houses in high tearmes, demanding the person of *Master* Walter Mountague, as one imployed by his Mistresse the Queen Regent of France, with Letters to both their Maiesties of Great Britaine; the parliament received the message, and is preparing such an answer as may stand with the honour of the Parliament and Kingdome of England to yeeld unto, and as shall be for the satisfaction of the Embassadour; It is conceived they

French Ambassador.

they will acquaint him, they cannot anſwer it to the Kingdome to let this Gentleman maſter Mountague goe at liberty, for that he was baniſhed the Kingdome by both Houſes of parliament, and is come over againe into England, in contempt of the Parliament, and in a diſguiſed manner, that he hath been a great Incendiary and ſtirrer up of this War againſt the Parliament, as by his Letters appeares; that he is a Subject of England, and ought to be tryed for any Crime he commits, and no Letters from any forraigne Prince can protect him (if he be a Traitor) from a due proſecutinn of the Law: Though he be cloſe priſoner in the Tower, yet the Queen Regents Letters are kept in Parliament (ſealed up as they were found about him) with intention to be conveyed to his Majeſty, or delivered back to the French Embaſſadour, to doe with them as he pleaſes.

Differences.

3. The Report which the diſaffected party to the Parliament hath ever ſince the Battaile neere Newbery publiſhed concerning ſome differences between my Lord Generall and Sir William Waller, was it ſeemes upon ſome ground known to them, which as they firſt began it, ſo they have not been wanting to foment it, and make inſtruments for that purpoſe. But ſuch hath been the wiſdome of Parliament, and Gods bleſſing on their Counſels, that they have ſetled that buſineſſe, and made ſuch a firme union between the Parliament, Lord Generall, City and Army, that a few dayes will produce ſome effects thereof.

In Scotland the Covenant is generally taken, and part of the Scots forces have already invaded Northumberland, taken ſeverall priſoners, and killed divers: The Lord Widdrington (lately Sir *Willim*) is haſtening towards the Borders with ſuch ſmall force as the Marqueſſe of Newcaſtle can ſpare from before Hull; where he is ſo engaged, that he cannot come off, though he much deſires it, by reaſon of the freſh Floods, and high Tides, which the Lord Fairfaxe hath let in, and drowned his Trenches, and made the ground ſo ſoft, that he cannot draw off his Ordnance, as divers that come to Hull from his Army confeſſe. The Earle of Mancheſter was at Boſton on Thurſday laſt; but his Lordſhip, the Lord Willoughby, Sir Thomas Fairfaxe, and Colonell Cromwell are marched thence with a great body of Horſe, and a conſiderable ſtrength of Foot, to finde out the enemy in Lincolnſhire: by the next week you will heare of action to the purpoſe in the North: both by the Scots on the one ſide of the popiſh Army, and my Lord of Mancheſter and Sir Thomas Fairfax on the other ſide of them: beſides, the Lancaſtrians wil put ſome interrupcions to their proceedings.

This is Licenſed and Entered into the Hall Booke according to Order.

Printed by *G. Biſtop*, and *R. White*.

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A TRUE RELATION of the late EXPEDITION OF His *Excellency*, *Robert Earle of Eſſex*, for the Relief of *Glouceſter*.

WITH

The Deſcription of the Fight at *Newbury*.

Die Sab. 7 Octobr. 1643.

IT is this day Ordered by the Commons Houſe of Parliament, that *Ralph Rounthwait* ſhall print the Relation that is made concerning the Battaile neer *Newbury*; And that none ſhall reprint the ſame without the further Order of my Lo. Generall.

Hen. Elſing. Cl. P. D. Com.

LONDON,
Printed for *Ralph Rounthwait*. 1643.



THe fight at *Newbury* hath beene of late the Subject of ſome pens, who, had they loved truth as well as elegancy, and laboured by plain & particular narrations to deſcribe the Action, as much as they have done by falſe gloſſes and ſhadowes to diſguiſe it, had been *Hiſtorians* good enough to have informed the people, and ſaved the labour of any other pen; but howſoever, we ſhall not waſt a line in way of confutation, or picking out any falſe ſtitches which they have ſewn, but only preſent to the world our own poſitive piece of truth ſo plainly wrought, that perchance the contrary ſet by it, may be forced to bluſh through all her painting. Nor is the fight of *Newbury* the Subject of our diſcourſe, but the whole Expedition, which his *Excellency* made to the relief of *Glouceſter*; in which that *Victory* was but one part (though a very conſiderable one) of thoſe many honourable Acquiſitions which he made by the way: the beginning therefore and occaſion of that Expedition is the beginning of this Diſcourſe. The *Parliament fortune* about that time did ſeem ſo

far ſunk by the great loſſes both in *Weſt*, and *North*, and conſumption of his *Excellency* his Army by ſickneſſe, that nothing but an extraordinary bleſsing of God could make it againe emergent. To aggravate this, ſo many followed *Fortune*, and forſook the *Parliament*, that thoſe which were conſtant, deſerved to have thanks given them for not deſpairing, as once the *Roman Senate* gave to a *Generall* after a great loſſe. The extremities were great, and required as great bleſsings to relieve them. *Glouceſter* beſieged by a great and gallant *Army*, where the flower of *Engliſh Nobility and Gentry*, with courages as high as became their births, were the fierce beſiegers, and where his *Majeſty* in perſon was to encourage them. His *Excellency* fourſcore miles off, with a waſted and almoſt inconſiderable *Army* at that very time, when every day falſe reports were raiſed that the *City* was taken, to diſcourage him from marching, that march lying through Countries already harried by the *Enemy*; inſomuch, that all conſidered, it was a queſtion, *Which was more wonderfull that he undertook it, or that he did it.* But to cure all theſe extremities, *Glouceſter* had ſuch a *Governor* and ſuch a *Garriſon*, as, beſides their hourly labours and dangers

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in fight, had conſtancy enough to hold out till there were left but two barrels of powder. His *Excellency*, beſides his own magnanimity, (being ſuddainly recruited) had an *Army* ſo full of patience, as that with one fortnights pay at *Colebrook* (being much in arere) they were content to march againſt all thoſe difficulties; and to expoſe themſelves in that long Expedition, not only againſt the ſword of an enemy too ſtrong in probability for their encounter, but to another Enemy too ſtrong for mankind to reſiſt, *Famine*. Under which undoubtedly they had ſuffered, if the bleſsing of *God* at one place had not happily relieved them, and finally the skill of their *Generall*, and their own courages had not forced a paſſage through the *Enemies* Army, to bring them at laſt with Honour home to thoſe Countries where they might be relieved: the particulars will appear in the following narration.

On *Saturday* the 26 of *Auguſt*, 1643. the Army moved from *Colebrook* to *Beckensfield*, and ſo forward.

On *Wedneſday* from *Beerton* (where the Army was cloathed) we marched to *Waddeſden*; when Sir *Philip Stapleton* quartered at *Crendon Vnderwood*, had advertiſement that the *Enemy* with 400.

horſe was at *Biciſter* 3. miles from him; he therefore very early ſent *Captain Robert Hamond*, *Captain of the Gentlemen of my Lords guard*, with 100. horſe for diſcovery of their poſture, who found part of them drawn forth into the field to receive him; he thereupon ſent a party to charge them, who beat them through the town, and he with the reſt followed them about two miles, where ſome of the *Gentlemen of his Excell. guard did very gallantly*, and then returned. The *Enemy* afterwards fell back and faced them, till Sir *Philip Stapleton* with the reſt of the *Regiment*, and *Col. Dalbeer* with his Regiment advanced, and made the *Enemy* retreat quite away. This was the firſt time that we ſaw any *Enemy* in this Expedition.

The next day being *Friday* the firſt of *September* our generall rendevous was on *Brackley* heath; where the *City Regiments*, and *Auxiliaries* joyned with his *Excellency* his *Army*; orders given for ſeverall quarters, the head quarter was at *Aynoth*: *Col. Middleton* having order to quarter that night at *Deddington*, and hearing there of two *Regiments* of the *Enemies* horſe, ſent *Captain Middleton* with two *companies* of *Dragoons*, and *Capt. Hale* with a party of horſe to approach the town: but the *Enemy* retreated to a paſſage toward *Oxford*

ford, where the *Lord Wilmot* was with 50 *troops* more. Our *Scouts* followed ſo far that they encountered with the other *Scouts*, and fired at each other. Next morning *Col. Middleton* only with his own *Regiment*, and Sir *James Ramſeys*, advanced to the Paſſe, where the *Enemy* ſtood in two great bodies, and after ſome skirmiſh got the Paſſe, placing *Dragooners* to maintain it: and when the *Enemy* drew up again towards it, he received them with ſuch reſolution that the *skirmiſh* (notwithſtanding the inequality of forces) was maintained till 3. a clock in the afternoon; they then retreating, *Col. Middleton* by his *Excellencies* command marched toward the *Army*; which the Enemy perceiving, ſent out a party of horſe to fall on his *Rere*, who followed them through *Deddington*; which *Col. Middleton* perceiving, commanded the *Scottiſh Reformado officers* to receive them; which they accordingly did, and beat them back through the town in great confuſion. The *Enemies* loſſe in this skirmiſh was greater then ours, though not many loſt on either ſide. That night his *Excellencies guards and Regiment* of horſe with my *Lord Grays*, quartered at *Adderbury*, hearing that the Enemy from *Banbury* (two miles off) had ſent ſome horſe

horſe abroad, ſent out a party from both *Regiments*, who beat them in again, and purſued them into *Banbury* town, whence they took divers *horſes and Priſoners*, the Enemy not daring to ſtir out of the *Caſtle*.

On *Sunday* the third of *September*, after divine Service, the *Army* marched to *Chipping-Norton*, where preſently after their quartering, the *Enemy* appeared neare the *Towne*; but ſoon retreated upon the firſt advance of Sir *Iames Ramſey* and *Colonell Beere* with his *Regiment of horſe*.

Munday the fourth of *September* his *Excellency* marched toward *Stoe the old*; *Colonell Harvey* with his *Regiment* of horſe, and two *Regiments* of foot advanced a little before toward the *Right hand*, and the *City Regiments* upon the left, under the conduct of *Lieftenant Colonell Bayley generall Adjutant* of the foot: and reſolutely faced *Prince Rupert* on both ſides, who then appeared with above *foure thouſand* horſe, drawne up on the hils: and in the bottome on this ſide *Stoe the Old*, when *Prince Rupert* ſent a ſtrong party of horſe to encompaſſe *Colonell Harvey*, Sir *Iames Ramſey* having the *Vanne* of the *Army*, and apprehending *Colonell Harvies* danger, approached to his reliefe with his own, *Colonell Middletons*, and *Colonell Sheffeilds*

feilds Regiments; made the *Enemy* ſpeedily & confuſedly retreat to their body; & purſued them to an hedge, where not above two could paſſe on breaſt: our *forlorne Hope* commanded by *Captain Carre*, who had a little before paſſed the hedge, ere we could come to ſecond them, were charged by *Vrrey* with four times their number, and received them with much gallantry, yet charged not through in reſpect of the *Enemies Reſerves*; but made purpoſely a retreat towards the hedge, where we had an *ambuſcado* of Muſquetiers: the reſt of the *Regiments* were by this time paſſed the hedge, and made the *Enemie* ſpeedily retreat to their main Body; from thence Sir *Iames Ramſey* with the forenamed *Regiments* taking the *Rere*, his *Excellency* with his foot *Regiment* marched in the head of the *Infantry*, and *Sir Philip Stapleton* with my *Lord Generals guard* and *Regiment* of horſe, with my *Lord Greyes*, had the *Vanguard* the reſt of the day. When we had marched three miles from *Stoe the Old*, the *Enemy* drew up his whole force again beyond a Paſſe on the ſide of an hill; where *Sergeant Major Generall Skippon* with only *two hundred* muſquetiers and *two Peeces* bravely advanced, aſſiſted by Sir *Philip Stapleton*, and the *Lord Grey* with their horſe, & *fourty* Dragoons under *Captaine Aber Cromy*: this ſmall force (his *Excellency* being there in perſon to the great encouragement of the party) marching directly upon the *Enemy*, & skirmi-

ſhing with them, made their whole Body to retreat; and though they ſtill appeared before us, we marched on, and drave them *ſeven miles*. The *Army* that night quatered at *Naunton*.

Tueſday (the 5.) his *Excellency* advanced and came to *Presbury hils*, where he drew up his whole Army in view of *the City of Glouceſter*, and diſcharged 4. *peeces of great Ordinance* to give them notice of his approach; ſoon after we diſcovered the Enemies quarters on fire, for upon our advance they deſerted the ſiege, and marched away all that night in fear and diſorder: the *Rereguard* of our Army, ſome Ordnance and *Ammunition* ſtayed on the top of the hils by reaſon of the ſteepneſſe thereof, darkneſſe of the night, and tempeſtuouſneſſe of weather, whereby (beſides the *famine*) the whole Army had for three dayes march before, extremely ſuffered through a Country that the Enemy had already deſtroyed, and that night through the violence of cold and rain divers of their horſes died. His *Excellency* with the reſt of the Army quartered that night below the hill at *Presbury*.

The next day (being *Wedneſday*) his *Excellency* marching to *Cheltenham*, the Enemy fell into the quarters of *Col. Dalbeirs* Regiment; but having the *alarum*, ſoon retired with little loſſe.

The next day being *Thurſday* the Enemy beat up the quarters of *Col. Goodwin* and *Col. Beeres* Regiment, the

the losse was not considerable, only *Major Boza* (charging the Enemy very bravely, to make a retreat for the rest) there lost his *standard*; his *Lieutenant* and *Cornet* taken prisoners. His *Excellency* staid at *Cheltenham* till *Friday*, and then marched with his whole *army to Glouceſter*, where he continued till *Sunday*, furnishing the town with *Ammunition, money and other* necessaries.

On *Sunday* he marched to *Tewksbury*, where he stayed betwixt the Enemies forces and that *Garrison* 4 days, to give them more time to furnish themselves better with provision of Victuall, which was to be brought from *Herefordshire* and parts beyond the Severn, since al the hither parts were before ransack'd by the Enemy. In all these Removes since our Army came down the hils, the Enemy avoided quartering neer us, lying at *Sewdly* when we were at *Glouceſter*; and when we came to *Tewksbury*, and advanced with part of our forces to *Vpton*, they marched with their Army to *Eveſham*, and towards *Worceſter* 10 miles at least from us: whereby it appears how true it is that they pursued us ten days to seek battail.

On *Friday* morning his *Excellency* arose with his whole Army from *Tewksbury* intending to quarter that night at *Cheltenham*; but upon advertisement that a body of the Enemies were then in *Cirenceſter* (which were reported to be P. *Maurice* his forces) and had there laid in great store of *provision* for their Army (*our*

want of neceſſaries and victual ſtill continuing, and miſerably encreaſing upon us) his *Excellency* made a long march with the *Vanguard* of the Army, to fall upon them; which he did about one of the *clock* in the night, ſending in a party of horſe (under the command of *Major Robert Hammilton*) to ſeize upon the *Centinels* & *guards*, whileſt we with the reſt of the *horſe* beguirt the town, & a *Forlorn-hope* of foot (commanded by *Col. Alex. Brackley*) and his *Excellencies* own foot *Regiment* entred the *Town*, and ſurpriſed 2 *Regiments* of horſe (being Sir *Nich. Criſpes* and *Col. Spencers*) which were both by the confeſsion of their own priſoners, intended for *raiſing a commotion in Kent.* We took there likewiſe 40. *loads of victuall*, which under *Gods providence* was the preſervation of the Army till the day that we fought the *great battaile*; there were taken 6. *ſtandards*, all the *Officers* except the two *Colonels*, which were abſent, with divers other *Gentlemen* of quality, above 300. common Souldiers, and 400. *horſe*.

On *Saturday* his *Excel:* marched 5. miles to *Cricklade*, and on *Sunday* as far, to *Swinden*, where we had a *Sermon* in the afternoon; the *Reader* may obſerve what long marches wee made to avoid fighting with the *Enemy*.

On *Monday* morning our intention being for *Hungerford*, when the *Van* and body of our Army had marched almoſt all over *Auborn Chaſe*, there appeared about

about 5. or 6000. *horſe* of the *enemies*, who approached hard to our *Rereguard*, conſiſting of five *Regiments of horſe*, *viz. Col. Middletons: Lord Gray, Col. Sheffeild, Harvey & Meldrum*: their number being ſmal, it was thought fit that they ſhould orderly retreat to the body of the Army; but the *Enemy* purſuing hotly both on *Rere* & *Flank*, our retreat was not without ſome confuſion and loſſe; and now being come to the body of the foot, *Col. Middleton* commanding the aforeſaid *Regiments* drew them up again in order, and faced the *enemy*, untill all the foot were marched. The *enemy* again advancing put us the ſecond time into the like diſorder, when *Col. Middleton* facing about towards them, with his own *Regiment*, *two troops of my Lord of Denbighs, and Captain Woogans troop*, charged their *forlorn hope* conſiſting of 500. *horſe*, and put them wholly into diſorder; he then charged the two *Regiments* that ſeconded the *forlorn hope*, and routed them; but the *enemy* comming on ſtoutly with freſh bodies, ſtopt his further purſuit: then *Col. Norton* advancing with his own and *Col. Harveys Regiment*, gave the *enemy* a *brave charge*, and was encountred with as much *gallantry* on the other ſide, ſo that they both retreated at one time. Then my *Lord Gray* and *Col. Meldrum* advancing on the *enemy*, aſsiſted by a ſmall *party of muſquetiers* ſent by his *Excellency* out of his own *Regiment* commanded by *Cap. Golard*, put them into diſorder; who notwith-

ſtanding drew up again in a good ſtrength, & made our forces retreat to the main body; at which time Sir *Philip Stapleton* (who had the *Vanguard* that day) came purpoſely back and drew up his *Regiment* to ſuccor our forces, which cauſed the *enemy* to retire altogether, & the night ſtopt any further proceedings.

Sir *Philip Stapleton* bringing up the *Rere* of the *Army*, it marched that night to *Hungerford*. On their party were ſlaine the *Marqueſſe de Vieu ville*, with other *officers* of good quality, whoſe names are not yet known unto us, though their worth and valour appeared highly; many common ſouldiers were there ſlain: one *Lieutenant Colonell*, two *Lieutenants*, and a *Cornet* taken *priſoners*. On our ſide were ſlain of *Officers*, *Captain Middleton*, and *Captaine Hacket*, divers *Officers* were wounded, ſome common ſouldiers ſlaine, and *Col: Sheffeild* loſt a *Standard*.

The next day being *Tueſday*, we marched towards *Newbury*, and when wee approached within two miles of the *towne*, wee might diſcover the *Enemies* Forces upon an hill; their whole *Army*, having prevented us, were gotten to *Newbury* and poſſeſt the *Towne*. But the next morning, being *Wedneſday*, by breake of day order was given for our march to an hill called *Bigs-hill*, neere to *Newbury*, and the onely convenient place for us to gaine, that we might with better ſecurity force our paſſage. But when his *Excel-*

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lency perceived that the *enemies* Forces had poſſeſt themſelves of that hill, marching himſelf upon the *head of his owne Reg.*[a] *Col: Barclays*, and [b] *Col: Holborns Brigades*, he charged ſo fiercely, that he beat them frō the hill, and kept it (*rather gaining then loſing ground*) the whole day. His *Excellencies Regiment* and thoſe other *Brigades*, all the while they continued there, were hotly charged by the *Enemies Horſe and Foot*, whileſt much *proweſſe* was ſhewed on both ſides, his *Excell: in perſon* beſtirred himſelfe giving directions where ever there was occaſion, and preſent in all places of danger, diſcharged the part of an *Excellent Generall*, as the *Enemies* themſelves can witneſſe; but he conſidered not the danger of his *perſon*, whileſt he laboured to maintaine that place, which of all other was moſt advantagious for his proſpect. By this time came up the two *Trained bands of London*, who though they were often charged by the horſe and foot, ſtood to it with undaunted reſolution.

a Conſiſting of his owne, *Col. Holmſteds*, and *Col. Tyrrils* Regiment.
b Conſiſting of his owne, *Col. Thomſons* and *Col. Langhams* Regiment

The battle thus begun by the foot, Sir *Ph: Stapleton* with his *Exc:* guard and *Regiment* of horſe advanced upon the plaine of the hill, when he had no ſooner drawne up out of the Lanes end, ſeconded by *Col: Dalbeirs* Reg: of horſe (no other horſe being then advanced to the place) but the *Enemy* perceiving this advantage, being all drawne already in ſeverall great bodies of horſe, part of them advanced immediately,

ly, and charged our horſe, whom we ſo well received (giving no fire till we joined cloſe with them) that the *Enemy* was wholly routed, and purſued with much execution neer to the place where their whole body of horſe ſtood. From thence by order we drew back to our firſt ground; by occaſion whereof opportunity was gained to bring up the remainder of our horſe which had the *Van-guard* that day:[c] whereupon the *Enemy* drew out ſome freſh *Regiments* of his horſe, and with all poſsible haſt advanced againe upon Sir *Philip*; but received no better entertainment then before, being againe routed by him. By that time that he had drawne up his *Regiment* againe into ſome order, the other *Regiments* (*Ramſey*, *Harvey*, *Goodwin*) were come up to him, when the *enemy* with their whole body charged upon them bravely, and were as well received. Sir *Philip Stapleton* was here charged both in front and flanck, his whole *Regiment* having ſpent both their Piſtols, and was ſo encompaſſed, that the *Enemy* and ours, with both our whole bodies, were all mixed together, and in this confuſion many were ſlaine on both ſides, and our men at laſt were forced towards the lanes end where they firſt came in: Which being neer our Foot, the *Enemies* endevoured to diſingage themſelves, and drew back to their own forces. Thoſe that entred the lane with ours were moſt of them ſlaine.

[c] viz. Sir *James Ramſey* *Col. Goodwin*, *Col. Harvey*, *Col. Norton*, and the three commanded troops under Sir *Samuel Luke*.

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We took three colours of horſe compleat, and a peece of another colours; one of the colours which we took, was the Harp with the Crown Royall, the Motto *Lyrica Monarchica*; another having an Angell with a flaming ſword treading on a *Dragon*, the Motto *Quis ut Deus?* a third with a French Motto *Courage pour la Cauſe*.

In the firſt charge *Col: Dalbeire* and *Com: Copley* charging with much bravery were both wounded. In the third charge *Cap: Hamond*, *Cap: Fleetwood*, *Cap: Pym*, and *Cornet Doyley* were al wounded. *Cap: Draper* who led a forlorn hope of Sir *Philip Stapletons men*, behaved himſelf very gallantly, as *Cap. Abercromy*, and *Cap: Shibborne* did with their *Dragoones*. The left wing of our horſe commanded by *Col: Middleton*, and the right wing of the *Enemies* horſe, could not be engaged but in ſmall parties by reaſon of the hedges.

The actions of our horſe thus deſcribed wholly (becauſe we were loth to interrupt the ſeries, for the *Readers* clearer underſtanding) return we to the foot. *Major Generall Skippon* in the morning, when his *Excell:* (as aforeſaid) was engaged upon the hill, haſtned to the top of the hill, where our *Vanguard* was in fight, having before ordered the march of our traine of *Artillerie*, and thoſe that attended it (which were the [d] *Lo: Roberts his Brigade*, [e] and *his owne*, Sir *William Springers*, *Col: Mannerings*, & the *red & blew auxiliary*

[d] Conſiſting of his own, Sir *William Conſtables* and *Col. Martins* Regiments.

[e] Conſiſting of his own, Sir *William Brooks* and *Col. Bolſtrodes* Regiments.

Hiary Regiments) to bee neere to his *Excell:* looking from the hill, toward *Newbury*, he perceived a great ſtrength of the *Enemy* both horſe and foot in divers great bodies advancing directly towards the way which al our *train* was of neceſsity to march. To prevent therefore what he ſuſpected, which was that the *Enemy* would fall upon our traine, or upon the rere of thoſe that fought on the hill, or gaine that hill behind us, our laſt nights quarter, or all: he ſpeedily placed (which his *Excell:* did alſo ſend him a command to do) forces in places moſt convenient. Mean while his *Excell:* ſending for more foot, that *Brigade*, wherin his *Reg:* and *Springers* were, with the *red Auxiliaries* were ſent up; placing my *Lo: Roberts* his *Brigade* with *foure* or *five* ſmall peeces juſt where the *Enemy* advanced, who gave them ſo warme an entertainement that they ran ſhamefully; and my *Lo: Roberts* poſſeſt the ground which the *Enemy* came firſt up unto: his *Lieu: Colonell* was ſhot in the face.

That *Forlorn-hope* which he had commanded the night before, being now ſtrengthened with 300 *musquetiers*, and led by *Major Forteſcue*, *Major Generall Skippon* placed on the left of my *Lord Roberts his Brigade*, upon the high way that came from *Newbury* juſt upon us; upon which way 4. *Drakes* were likewiſe placed, and well defended; though the Enemies came up ſo cloſe, that they took away a *limmer* of one of our peeces,

peeces, but it was with losse of many of their lives. *Col. Mannerings Regiment* was placed on the right hand between the hill and my Lord *Roberts* his *Brigade*. This *Regiment* his *Excellency* a while after commanded away, to the relief of his own *Regiment*, *Colonell Barckleys and Colonell Holborns Brigades*, which had been 4. hours upon very hot service. It fortuned that this *Regiment* was no sooner brought on, but they were overcharged with two great Bodies of horse & foot so, that they were forced to retreat and lose that ground which the forenamed forces had gotten: which *Colonell Holborn* perceiving with his *Brigade* gave the Enemy a *Round Salvo*, and instantly his own and *Colonell Barckleys Brigades* and his *Excell. Regiment* again advancing beat back the Enemy, regaind the ground, and made good the place all the day after.

The blew *Auxiliary Regiment* he commanded to relieve and assist the *Forlorn-Hope*, which had been 3. or 4. times in their turns at the point. The fight all along the valley (more then half a mile in length) was cõtinued as long as in any other part of the *Army*, which was til ten a clock at night, about which time the Enemy gave a good round *Salvo* upon *Col. Barckley*, and *Col. Holborns Posts*. These things ordered, the *Major Generall* rode up to the top of the hill, where he espied an advantage to bestow 8. *or* 10. *Demiculvering* shot upon the Enemy, who out of an house pelted

the forenamed gentlemen at neer diſtance; then he rallyed the two *Train-Band Regiments* into one Body, drew them up, and placed them before, where the train of *Artillery* did afterwards draw up to the top of the hill, and deſired *Major Boteler* to draw the Muſquetiers of his *Regiment* on the right hand before the two *Demiculverings*, that were placed at the end of the Lane on the top of the hill; and the *red Auxiliaries* he placed on the left hand of thoſe peeces, which before were ſlenderly guarded. The *train* of *Artillery* that day was excellently ordered by the skill and care of Sir *John Merrick*, to the great advantage and ſafety of our *Army*. While this was acting, two peeces which belonged to the *Major Generals Regiment*, and one *Drake* of Sir *William Brooks* were by his *Excell. Regiment* under the command of *Major Boteler*, with the aſsiſtance of 200. Muſquetiers recovered; and the Enemy drew away from their Pikes (which with their colours kept ſtanding, with many great Bodies of horſe to guard them) 500. or 600. Muſquetiers, beſides *Dragoons*, to encompaſſe our men on the right hand among the hedges; juſt at which time his *Excell.* ſent to have 200. of the 300 *Muſquetiers* of the *Forlorn-hope* to go to the relief of *Col. Barcley* and *Col. Holborns* ſouldiers. But then the Enemy falling on upon our right hand diverted them, who with others of our Muſquetiers thereabouts beat the Enemy off, who

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elſe had done us great miſchief; this was about 4. a clock in the afternoon, when all our whole *Army* of foot was engaged in the fight; but then he alſo cauſed ſome of the *red Auxiliary Regiment* to draw neerer to *Col. Barckleys* Poſt, as he himſelf required; at length night drew on, when the Enemy both horſe and foot ſtood in good order on the further ſide of the Green, where we expected their ſtay till next morning, and that they were working (as was reported) to place their *Cannon*, to make uſe of them againſt us when day ſhould break; againſt which ſuppoſed encounter we encouraged our ſouldiers before hand, & reſolved by *Gods* help the next day to force our way through thē or dy. But it pleaſed *God* to make our paſſage without blows; for the Enemy was gone by night, ſo that the next morning we marched quietly over the ſame ground where the battail was fought, & where the Enemy ſtood; for on *Thursday* early his *Excell.* gave command for the *Armies* march towards *Reading*, to which purpoſe it was all drawn up upon the *Heath* where the *battail* was fought; and after that his *Excell.* had given order for burying the dead, about ten of the clock we began to march, *Col. Middleton* with his own & three *Regiments* more (*Lo. Grey, Sheffeild, Meldrum*) and 400 *commanded musquetiers* under the commād of *Col. Barckley* had the *Rereguard*. During which march the *Enemy* at a great diſtance

ſhot from ſeveral hedges, but troubled us not. When we came to a long *Heath*, we drew up the whole *Army* ſeverall times, and no *Enemy* appeared. But at the entrance of a narrow lane toward the Evening the *Enemy fell upon us* with 800. *commanded muſquetiers* and moſt of their horſe, who cauſed our horſe then in the *rere* to make a very diſorderly and confuſed retreat. But when *Col: Middleton* with the reſt of the Commanders in the *Rere* haſted to charge the *Enemy* with our foot, he made them retreat with as much confuſion over the Heath as they did us before: the loſſe not conſiderable on either ſide, but on the *Enemies* moſt: *Lieu: Browne* was taken priſoner. After this the ſame evening his *Excell:* drew up the *Army* to *Theale*, and taking ſome refreſhment there, marched the next morning being *Friday* with the whole *Army* to *Reading*, where we ſtayed till the *Sabbath* was paſt, and gave publique thankes for the great victory.

Thus, gentle *Reader*, haſt thou had a deſcription of the whole expedition in a narration plain & particular, if too much particularity have not made it tedious, and perplext both the ſtile and thy patience. But for excuſe take this; beſides that truth, not *Rhetoricke* was here aimed at, the *officers* names are ſo particularly expreſt in every action, that thou mayeſt know where to enquire the certainty of every thing, and what men of worth will upon their honours

make

make it all good. If therefore his *Excell:* have in this expedition accompliſht the end which he propoſed, with many honourable advantages & additions by the way, followed the *Enemies* and never baulked thē, come off with ſucceſſe, and in the laſt and greateſt fight with a *Victory*, let the impartiall *Reader* judge on which ſide the occaſion of triumphing is. And if the other ſide have given thanks for the reliefe of *Gloceſter*, for the preſervation of his *Excell:* through ſo many difficulties, and the ſafe returne of himſelfe and his *Army*; his *Excellency* in juſtice muſt give them thankes for their well wiſhing to him, and in requitall be heartily ſory for the loſſe of ſo many *Gallant gentlemen* on their ſide. Which (without jeſting) I dare ſweare he is; ſince there is no *victory* in *Civill Warre* that can bring the *Conquerer* a perfect *triumph*.

FINIS.

A true Coppy of a paper delivered to his Excell. upon the Heath neer *Newberry*, by a Trumpeter ſent from *Prince Rupert* on thurſday the 21. of Septem. 1643. being the next morning after the Fight.

We deſire to know from the Earl of Eſſex whether he have the Viſcount Falkland, Capt. Bertue *and* Ser. Major VVilſhire *priſoners, or whether he have their dead bodies, and if he have, that liberty may be granted to their ſervants to fetch them away.*

Given under my hand at Newbery *this* 21. *of September.* 1643.

RVPERT.

TWO

ORDINANCES

OF THE

LORDS and COMMONS

Assembled in Parliament.

ONE,

That all Sellers of Wines who shall pay the Excise, shall and may take for all Spanish VVines sold, for every Quart foureteene pence; and for all French VVines eight pence a Quart, and so proportionably after that Rate.

THE OTHER,

Concerning *Northampton*, for the raising of money for the space of six moneths, for the defence and preservation of the said County from Plunder and ruine.

Die Lunæ, 9 *Octob.* 1643.

Ordered by the Lords and Commons assembled in Parliament that these two Ordinances shall be forthwith printed and published.

J. Brown Cler. Parliamentorum.

LONDON,
Printed for *John Wright* in the Old-baily,
Octob. 10. 1643.

Die Lunæ 9. October 1643.

Whereas by a late Ordinance of both Houses of Parliament for a charge of Excise or new Impost to be set upon the Commodities in a Schedule thereunto annexed, contained, for the supply of the great Affairs of this Kingdome, whereby it is amongst other things provided, That the sellers of Wine, who are chargeable with the Excise, shall be allowed the same in the price thereof upon the sale; but for that no certaine price is set downe in the said Ordinance for Wines to be sold at, Be it now declared and ordained by the Lords and Commons in Parliament, That the Sellers of Wines, who shall pay the Excise, shall or may take for all Spanish Wines sold, for every quart fourteen pence; and for all French Wines sold, eight pence for

every quart, and so proportionably after that rate. Which said prices shall or may be taken without incurring the penalties of any Law or Statute, so as the due Measures and Assises be otherwise kept and observed, as by the Law is provided, and the Wines to be good and wholsome, and merchantable.

And be it further Declared and Ordained, That Master Alderman Langham, who was named a Commissioner in the said former Ordinance, in respect of his other great and necessary occasions, shall be wholly discharged of the said service, and the other seven Commissioners shall have power to execute the said Ordinance, as if the said Alderman Langham had not beene named therein. And further, That the respective Commissioners of Excize, or the major part of them, shall have power to call before them any person or persons whom they shall thinke fit, being subject to the said Ordinance for any matter touching the same, or that can testifie or informe any thing materiall to the said service: And shall have power to grant their Warrants for the bringing in of such persons as shall wilfully refuse or neglect to come

before

before them upon warning, and to punish such persons for their contempt or disobedience in that behalfe by Fine or Amercement, to be levied, and imployed in such manner as is appointed for the other penalties by the said Ordinance, so as the same doe not exceede five pounds for any one offence.

Die

Die Lunæ, 9 Octob. 1643.

IT is Ordained by the Lords and Commons in Parliament assembled, That Edward Mountague, Wil. Fitzwilliams, Esquires; Sir John Dreyden, Sir Christopher Yelverton, Sir Gilbert Pikering, Baronets; Zouch Tate, John Crew, Richard Knightley, Esquires, Members of the House of Commons; Sir Rowland Saint Iohn, Knight of the Bath; Sir Edward Nicols, Sir Iohn Norwich, Baronets; Sir Humphrey Orme, Sir Richard Samwell, Sir Samuel Daners, Knights; Richard Knightley of Fawsley, Robert Mildmay, Iohn Barnard, Edward Harby, Edward Only, Edward Bagshaw, Iohn Cartwright, Philip Holman, Richard Samuell, Edward Farmer, Iohn VVirley, Edward Shugborough, Edward Hanbury, VVilliam Lisle, Iohn Blincoe, Thomas Elmes, Iohn Claypoole, Francis Quarles, and Iohn Norton Esquires, and the Maior of the Towne of Northampton for the time being, or any three or more of them, residing in the towne of Northampton, for the furnishing of Arms and Ammunition, making of Fortifications, payment of the

the Garrisons, Officers, and Souldiers, and other publike necessary charges for the defence and preservation of the said County from plunder and ruine, shall or may from time to time, during the space of six moneths next after the date hereof, raise in the said County such summes of money as shall be by them or any three or more of them thought necessary for the uses aforesaid: the same to be rated and assessed in like sort as was the 400000 pound, granted by Act this present Parliament, not exceeding the summe of six hundred pounds a weeke; And for the better leavying of the said summes of money, the said Committee or any three or more of them, then residing in the Towne of Northampton, shall or may nominate and appoint Treasurers, Collectors, and Assessors in the said County, for Assessing, Receiving, and Collecting the said summes of money, and shall and may grant warrants, under their hands in writing, to any Constable, or other person or persons, aswell Souldiers when need shall require, as others, to raise and levy the said summes so to be assessed and tared, as aforesaid, upon all such persons, upon whom any such summes shall be so assessed, and set, that doe refuse or neglect to pay the same by way of distresse and sale of the Goods of the persons so assessed, and refusing: And in case any opposition be made, the said Committee or any three or more of them residing in Northampton as aforesaid, shall or may commit such person or persons refusing to pay as aforesaid, to some common Goale within the said County, there to remaine untill payment made of such summe and summes of money as aforesaid, for which summes so to be raised, the said Committee shall be accountable to both Houses of Parliament, & to none else. And if any shall refuse or neglect the execution of such warrants,

rants, as shall be directed to them by vertue of this Ordinance, It shall be lawfull for the said Committee residing as aforesaid, or any three of them, to punish such person refusing or neglecting, by fine not exceeding five pounds to be levyed as aforesaid: Provided that where it shall appeare to the said Committee, or any two of them, residing as aforesaid, that any person hath been over-rated to the Tax upon the Bill of 400000 pound, an abatement may be made in the Tax of such person, by the said Committee or any two of them residing as aforesaid, according to their discretions. Provided also, that this present Ordinance shall be no hinderance to Taxes made by any former Ordinance.

I. Brown Cler. Parliamentorum.

FINIS.

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A plaine and briefe discovery of those two beasts that are written, *Revel.*13.

AND

To show what dishonour and disgrace the Clergie bring against Christ and his glorious Church in reading some part of the Service-Book.

Againe I praise God I have shewed in briefe the true signification of Christ and his glorious Church, with those holy Ordinances that doe belong unto it.

Gathered and directed by that grace God hath given to me James Hunt.

All glory be to God on high.



London.
Printed for J. H. 1643.

IT is written, *Eph.*5.13. *All things that are reproved are made manifest by the light.* Now by that glorious light God hath given to me, I will ſhow you the ſignification of thoſe two beaſts that are written, *Rev.*13. The firſt beaſt riſeth out of the ſea, which ſignifieth the Pope and all his Clergy, which have gathered to themſelves ſo many falſe doctrines, that the Spirit of God compares it unto the deep and broad ſea. But the ſecond beaſt he cometh up out of the earth, which ſignifieth the Biſhops here in England and all their Clergy, which have gathered to themſelves ſo many falſe written books, that for their number they may be compared unto the ſtarres in the firmament, which falſe written books do ariſe and proceed from the devill, who is called the god of the earth, and by thoſe falſe written books the Biſhops and their Clergy have deceived all thoſe people that are as yet held under their power: but the people whom the Clergy have blinded, they cry out againſt me ſaying, who hath made thee a Judge or a Preacher? My anſwer is, God my glorious Father, and Chriſt Jeſus my redeemer: they have raiſed me up by the vertue and divine power of their Word, for to be a Judge and a Preacher, for to judge and divide betwixt truth and errour, light and darkneſſe: for I hope all that ſhall read this book they may underſtand from whence my judgment doth ariſe and proceed. Again it is ſaid, the ſecond beaſt he exerciſeth all the power of the firſt beaſt before him. Now I will prove, that the Pope and his Clergy, and the Biſhops and their Clergy, their power not long ago was both as one. Firſt for the Pope, he hath made the people believe, that no man can be a true and ſound Preacher, but he muſt be brought up in the Univerſities, and ſo ſay, the Biſhops and their Clergy: but alas they are deceived upon both ſides: for God hath laid the Goſpell in ſuch a complete way, that if there be a myſtery or parable that ſpeaketh ſomthing dark in one place, a man may find two or three places for to prove and juſtifie what that dark myſtery ſignifieth, and that is the true and perfect way to open

and unfold the myſteries of God to the true meaning and ſignification, and I praiſe God I can prove theſe things may be done without the help of the Latin or Greek tongue; for I can prove it by plain truth of Scripture. Againe for the Pope, he will not allow that any man ſhall be a Preacher for to declare his mind to the people, but firſt he muſt be ſworne for to obſerve thoſe Canons and articles that the Pope or ſome of his Aſſignes ſhall ſet forth. The very ſame power did belong to the Biſhops here in England.

Againe for the Pope, all Magiſtrates and Church-Wardens are ſworne for to uphold the Pope and his Clergy in their way, that if any man reprove them, for to ſay, their power or their doctrine is falſe: then the Magiſtrates caſt him into priſon, or els the Church-Wardens will complaine of him in the Spirituall Court: and when he comes there, if he do not play the hypocrite, and ſay he is ſorry for that he ſaid, and fee the Officers with money, he ſhall be caſt into priſon; if not, put to death. The very ſame power not long agoe did belong to the Biſhops and their Clergy here in *England*. Againe for the Pope, he and all his Clergy have deceived the people, in making the people believe that the old law is a rule of obedience for the people to be led and guided by, and ſo ſay the Biſhops and all their Clergy. But they are deceived on both ſides in their judgment: for I can prove, the more they bring the people under the obedience of the old Law, the more they bring them under the bondage of the devill. My firſt proofe is *Heb.2.14. Foraſmuch then as the children were made partakers of fleſh and bloud, Chriſt likewiſe tooke part of the ſame, that through death he might deſtroy him that had the power of death, that is, the devill, and ſo to deliver all thoſe who through feare of death were all their life time ſubject to bondage.* This place of Scripture doth plainly ſignifie, that all thoſe people that were under the old Law, they were under a yoke of bondage untill Chriſt freed them by his ſuffering on the croſſe. Again, *Rom.7.6.* the Apoſtle ſaith plainly, and ſo ſay I, *Now we are delivered from the Law, that being dead, wherein we were held as under the chaines and bondage of Satan, that we ſhould ſerve in newneſſe of ſpirit, and not in*

the oldneſſe of the letter: that is, in newneſſe of the Goſpell, and not in the oldneſſe of the law. Thus I have proved in briefe, that the old Law is the ſpirit of bondage, and ſo is the devill. And hereby I have overthrown the Pope and his Clergy, and the Biſhops & their Clergy in their judgment, becauſe they ſay, the old law is a rule of obedience. Againe, I will ſhew you in briefe, that S. *Pauls* falſe zeale was to the old Law when he was a perſecuter of Chriſt, for he ſaith plainly conſerning his zeal perſecuting the Church, *Touching the righteouſneſſe that is in the Law, blameleſſe,* Phil. 3. Thus I have proved in briefe, that S. *Pauls* falſe zeale was to the old Law when he was a perſecutor of the Church of Chriſt, and in ſo doing, let any man judge if he were not an enemy to God, and a friend unto the Devill; and ſo will all thoſe Divines be found and proved ſo to be, that keep the people under the obedience of the old Law. Againe, I ſay, all thoſe Magiſtrates and Church-wardens will be found to be Gods great enemies, that ſhall ſtrive to uphold the Clergy in their wickedneſſe; and thus I have proved in briefe, and ſhall prove againe at large, that thoſe two beaſts ſignifie the Pope and his Clergy, and the Biſhops here in England, and their Clergy, which by their falſe power as conſerning Church government, and falſe doctrine, they keepe the people under the bondage and captivity of the devill; and the plaine truth is, many of the Magiſtrates and Church-wardens doe yet uphold them in their abominable wickedneſſe, for they will not ſuffer the Prophets of God to reprove them for their falſe power, and their falſe doctrines, which is abominable in the ſight of our glorious God. My text ſaith, *All things that are reproved are made manifeſt by the light,* wherefore I ſay againe, by that glorious light God hath given to me, I will ſhew you in briefe what diſhonour & diſgrace the Clergy bring againſt Chriſt and his glorious Church, in reading of ſome part of the Service booke, for the Clergy ſay wee are all miſerable ſinners, and there is no health in us; now if there be no health in us, then wee are all reprobates; for, *Know yee not that Ieſus Chriſt is in yee except yee be reprobates,* 2 Cor. 13. 5. Hereby I underſtand, that if Chriſt by the vertue of his word doth ſhine in his people, then I am ſure there is

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ſome health in us, but the Clergy ſay, there is no health in us: therfore let any man judge if they do not accuſe the people to be in the ſtate of reprobation. Againe, the Clergy ſay, that we are all miſerable ſinners: but if I ask any of them if the body of Chriſt be a body of ſin and miſery, they will anſwer no: Why then my anſwer to them again is in *Epheſ.1.22. God gave his ſon Chriſt to be head over all things to the Church, which is his body, the fulneſſe of him that filleth all in all.* This place of Scripture doth prove and ſignifie, that all thoſe people that will be reconciled to Chriſt and to the new Teſtament, their ſpirits ſhall be joyned to the glorious and myſticall body of Chriſt, and thereby they ſhall be ſet free from the bondage of ſin and miſery. Againe, the Clergy by reading of ſome part of the Service Book, they bring the people under the obedience of the old Law, which is the bondage of death and corruption. Againe, the Clergy in reading of the Service Booke they teach the people to worſhip God in a falſe way, for they teach the people to fall downe on their knees, and pray for Chriſts Church militant here on earth, which is a vaine and falſe worſhip; for they have no Scripture in the new Teſtament to prove, that Chriſt hath any ſuch Church: but I can prove by plaine truth of Scripture, that Chriſt hath a glorious and triumphing Church here on earth: but that the Clergy teach the people to deny: for they ſay, that Chriſts Church is militant here on earth, but glorious and triumphing in the world to come, but not here upon earth. But I ſay plainly, that is a doctrine of devils: for the devill he ſtrives by his carnall miniſters for to teach the people to worſhip and obey that which is falſe, and to deny that which is juſt and true: for I will prove in briefe, that Chriſt hath a glorious and triumphing Church here on earth: for Chriſt ſaith, *Joh.12. Father glorifie thy name*, then came a loud voice from heaven ſaying, *I have glorified it, and will glorifie it again*: and *Joh.17.* Chriſt ſaith plainly, *The glory which thou gaveſt me I have given unto them, that they may be all one in us, that the world may believe that thou haſt ſent me.* Againe, *2 Cor.2.14.* the Apoſtle ſaith expreſly, *Now thanks be unto God, who alwayes cauſeth us to triumph in Chriſt Jeſus:*

ſus: this word alwayes plainly ſignifieth here in this world, and in the world to come for ever. Thus I praiſe God I have proved in briefe, that Chriſt hath a glorious and triumphing Church here on earth, and Chriſt will have his glorious and triumphing Church by degrees for to flouriſh over the face of the whole world, which will be to the overthrow of the devill and the falſe Church: and I praiſe God I have ſhewed you what diſhonour and diſgrace the Clergy bring againſt Chriſt and his Church in reading of the Service Booke. My text ſaith, *All things that are reproved are made manifeſt by the light:* now by that light God hath given unto me, I underſtand the Pope and his Clergy in their Service Book they have but the Lords Prayer and ſome of the holy Epiſtles of *S. Paul*, and other parts of the Goſpell, and thereby they have ſet a gloſſe and a glorious colour upon their Service Book, that ſo they may the more cloſely and craftily blinde and deceive the people, for it is ſaid in the 13. Verſe, that the beaſt maketh fire come down from heaven, and deceiveth them that dwell on the earth: I underſtand the fire that cometh out of heaven is thoſe parts of the Goſpell which the Pope and the Biſhops have cauſed to be put in their Service book: for the Word of God which is revealed in the New Teſtament doth ſignifie the Holy Ghoſt and fire. Againe I ſay plainly, that the divine power of the Word of God in the Goſpell of Chriſt will be as a flaming and conſuming fire, for to burn up all thoſe errours and falſe traditions which the Pope and the Biſhops have invented in their Service book. Againe I ſay, that the divine power of the Word of God in the doctrine of the new Teſtament will be a flaming and a conſuming fire for to burne and conſume all falſe power, as touching Church government and falſe doctrines, which is contrary to the true worſhip and Word of God. Againe, I underſtand, that my glorious God hath appointed and commanded, that for preaching and Church-government that muſt be held forth for to gather the people into the myſticall body of Chriſt. But for thoſe two beaſts, the Pope and his Clergy, and the Biſhops here in England, and their Clergy by their falſe doctrine and falſe power they keepe

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the people out of Chriſt, as I ſhall prove in briefe: for the Apoſtle ſaith expreſly, 2 *Cor.*5.17. *If any man be in Chriſt he is a new creature,* and to be a new creature is to be reconciled to Chriſt, and to the new Teſtament. *Old things are paſt away, behold all things are become new.* I underſtand the old things that are paſt away is the old Law and Teſtament. For as circumciſion and the bloud of buls and goats did belong to the old Law and Teſtament, which Chriſt hath aboliſhed. Now on the other ſide, Baptiſme and the Bread and Wine, they are two holy Ordinances which do belong to the body of Chriſt, and to the ſecond covenant of grace. Now theſe things which I have proved in briefe will overthrow the Biſhops and all their clergy: for their order is to read a chapter in the old Teſtament, and then another in the new, and when they are in their pulpits, they joyn in their doctrine the old Law and Teſtament, and the new together, as if they were both as one: and in ſo doing they have blinded and deceived all thoſe people that are as yet held under their power: for if there be any Divine or other man that can finde any one place of Scripture in the new Teſtament for to prove, as he thinks, that the miniſtration of the old Law and Teſtament is to be joyned to the glorious body of Chriſt, if I cannot finde five other plaine truths to prove that he is deceived in his judgment, I will deſire no mercy, but I will be content to be put to death under the judgment of a Jury of twelve honeſt men: but what ſaith the Scripture, *Caſt out the bondwoman and her ſonne, for the ſonne of the bondwoman ſhall not be heire with the ſon of the free woman, Gal.* 4. the ſonne of the bond-woman plainly ſignifieth the Devill and the old Law: for the old Law is the ſpirit of bondage, and ſo is the devill, as I in this book have plainly proved. Now I will ſhew you in brief of Gods love and mercy. For if the Pope and his Clergy, and the Biſhops and their Clergy will forſake the old Law, and their falſe power, and falſe doctrines and traditions, which is contrary to the true worſhip and will of God, and then be reconciled to Chriſt and the ſecond covenant of grace, God is rich in mercy to forgive them and receive them into his everlaſting kingdome of glory. Where-

fore

fore I will conclude with S. *Paul*, as it is written 1 *Tim.* 2. 3. For this is good and acceptable in the ſight of God out Saviour, who will have all men to be ſaved and to come to the knowledge of the truth, for there is one God, and one Mediator betweene God and men, the man Chriſt Jeſus, who gave himſelfe a ranſome for all to be teſtified in due time, whereunto I am ordained a Preacher, I ſay againe, whereunto God my glorious Father hath ordained me to be a Preacher, I ſpeake the truth in Chriſt and lye not, for the ſpirit of God drawes but one way, that is to Chriſt, and to the obedience of the new Covenant, my text ſaith, All things that reproveth are made manifeſt by the light, Now by that light God hath given to me I ſhall reprove the Anabaptiſts, which will not allow young children to be baptized, but by the help of God I will prove in briefe by human reaſon, and ſpirituall ſignification of Scripture, that they are deceived in their judgement, my firſt proofe is *Heb* 10. For the Law having a ſhadow of good things to come, which doth ſignifie that the old Law was a type and ſhadow of the New, for the Apoſtle ſaith plainly concerning the Jews which were under the Old Law, he ſaith they were baptized to *Moſes* in the cloud, 1 *Cor.* 10. 2. the cloud ſignifieth the Old Law, now I underſtand that *Moſes* did not baptiſe with water, but to ſignifie that circumciſion was a type of Baptiſme, and young children were circumciſed at eight dayes old. Againe, *I* finde it written *Acts* 16. concerning the Jaylor and *Lydia*, which were converted by S. *Paul*, it is ſaid they and all their houſhold were baptized.

Now what man is able to gainſay but thoſe two perſons might have young children that were baptized by S. *Paul*: Againe, *Acts* 2. when the Apoſtle told the Jews that they had crucified the Lord of life, they were pricked in their hearts, and ſaid, Men and brethren, what ſhall we do? *Peter* anſwered, Repent and be baptized, and ye ſhall receive the gift of the holy Ghoſt, for the promiſe is to you and to your children; theſe places of Scripture doth plainly ſignifie that all young children of faithfull parents are to be baptized to the myſticall body of Chriſt. Againe, Chriſt ſaid, Suffer little children

to come to me, and forbid them not, for to ſuch belongeth the kingdome of God: Marke this point I beſeech you, for Chriſt ſaith plainly, that the kingdome of God doth belong to young children, and Chriſt and his Goſpell ſignifie Chriſt and his Kingdome. Now if I aske the Anabaptiſts if they doe beleeve the Baptiſme with water to be an holy Ordinance, which doth belong to the body of Chriſt and to the ſecond Covenant of grace, they will anſwer, yea; why then my anſwer to them is in briefe, that all thoſe that will not ſuffer young children to be baptized, they doe exclude them from the myſticall body of Chriſt, and from the ſecond Covenant of grace; I pray God give all ſuch people grace to forſake that wicked practiſe, or elſe they will draw downe the fiery wrath of God upon their owne ſoules, and thus I praiſe God I have proved in briefe by humane reaſon, and by plaine ſignification of Scripture, that young children muſt be baptized. Againe, I have ſhewed you, that thoſe two beaſts doth ſignifie the Pope and his clergy, and the Biſhops and their Clergy, that their falſe power are both as one.

It is written *Iohn* 16.13,14. Chriſt ſaith plainly, When he the Spirit of truth is come he will guide you into all truth, he ſhall glorifie me, for he ſhall receive of mine and ſhall ſhew it unto you, marke *I* beſeech you the commanding power of God, for Chriſt Jeſus who is the true and perfect God, he ſaith expreſly, that the ſpirit of truth ſhal receive of his, and ſhal ſhew it unto you: Now by that ſpirit of truth which Chriſt hath given unto me, *I* will ſhew you in briefe the true ſignification of Chriſt and his glorious Church with thoſe holy Ordinances which doth belong unto it, for there are three that beare record in heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one, 1 *Iohn* 5.1. the Word ſignifieth Chriſt Jeſus who is the ſecond perſon in Trinity, and all thoſe people that will be reconciled to Chriſt and to the divine power of his word, their ſpirits ſhal be joyned to the glorious Trinity, my firſt proofe is in 2 *Cor*. 13.5. Examine your ſelves whether ye be in the faith, know you not that Chriſt Jeſus is in you, except yee bee reprobates: But how is Chriſt in his people? my anſwer is, by the vertue and divine

power

power of his word which is revealed in his Goſpel. Again, 1 *Cor.6.* 19. What, know you not that your body is the temple of the holy Ghoſt which is in you. Againe, *Epheſ.*4.4. There is one body, one ſpirit, one faith, one God and Father of all, who is above all, and through all, and in you all: Theſe three places of Scripture doth plainly prove and juſtifie, that all thoſe people that will be reconciled to Chriſt, and to the obedience of his word, which is revealed in the New Teſtament, their ſpirits ſhall be joyned to the holy and glorious Trinity, Father, Son, and holy Ghoſt, which ſhall be all ingraffed as in one man, though they ſhall be in number thouſands of thouſands, and thus I praiſe God I have ſhewed you in briefe the true foundation of true and ſound Religion, which by the help of God I dare boldly ſay, that the Devill and all his carnall Miniſters ſhall never be able for to overthrow or ſhake this foundation. Now by the help of God I will ſhew you in briefe, how and after what manner children are to be baptized, for I think it fit that the Miniſter firſt reade that portion of Scripture *Gal.*3.21. For if there had beene a Law given that could have given life, verily righteouſneſſe ſhould have beene by the Law, but the Scripture hath concluded all under ſin, that the promiſe by the faith of Jeſus Chriſt might be given to them that beleeve, but before faith came, that is, before Chriſt came we were kept under the Law, ſhut up unto the faith which ſhould afterwards be revealed, which faith was revealed by Chriſt and the twelve Apoſtles, For ye are all the children of God by faith in Chriſt Jeſus, for as many of you as have beene baptized into Chriſt have put on Chriſt, and then after this Scripture is read, I think it fit for the Miniſter to reade the Lords Prayer, and then the Miniſter ſhall baptiſe the child, naming it by the name as the Father of the child, or ſome other in his ſtead ſhall give it, and ſhal ſprinckle water on the face of the child, ſaying, I baptiſe thee in the name of the Father, and of the Son, and of the holy Ghoſt, for a ſeale and pledge that for ever hereafter thou ſhalt not be aſhamed to fight under the banner of the ſuffering of the Croſſe of our Lord Jeſus Chriſt, but to continue his faithfull ſouldier even to thy lives end:

So when the child is baptiſed with water, I think it fit for the Miniſter to declare theſe words, ſaying, Chriſt ſo loved his Church and gave himſelfe for it, that he might preſent it to himſelfe a glorious Church, not having ſpot or wrinckle or any ſuch thing, but that it ſhould be holy and without blemiſh, *Epheſ.* 5. that is, Chriſt wil have his Church which are baptized to his glorious body to bee ſo chaſt unto himſelfe and to his glorious Goſpel, that it ſhould be free from falſe doctrines and falſe worſhip which proceedeth from the devil, *I* doe not ſay that we ſhal be free from failings and infirmities here in this world, for a child as ſoone as it is baptiſed it is joyned to the gloious body of Chriſt, but then God wil have them as they grow in ripeneſſe of yeares, that they ſhould be fed with the ſincere milke of the word in the doctrine of the New Teſtament, that they may grow thereby in heavenly wiſdome, from grace to grace and ſtrength to ſtrength, until wee all come into the unity of the faith, and of the knowledge of the Son of God unto a perfect man, to the meaſure of the ſtature of the fulneſſe of Chriſt, Epheſ. 4. that ye be no more children in underſtanding toſſed too and fro and carried about with every winde of doctrine and ſlight of men, and cunning craftineſſe whereby they lye in waite to deceive. but ſpeaking the truth in love, may grow up into him in all things which is the head even Chriſt, for God our glorious Father gave us his Son Chriſt to be head over all things to the Church which is his body, the fulneſſe of him that filleth all in all, unto whom be all praiſe, honour, power and glory both now and evermore world without end, Amen. Thus I praiſe God I have ſhewed you in briefe a true forme for the baptizing of children, which will be to the praiſe and glory of God, and to the edifying of the hearers, but for God-fathers and God-mothers, and the Croſſe on the forehead, they are traditions which doth proceed from the Pope, which muſt be laid aſide. Now by the help of God I will ſhew you concerning the Sacrament of bread and wine, it is written 1 Cor. 11. 28. But let a man examine himſelfe, and ſo let him eate of that bread and drink of that cup, for he that eateth and drinketh unworthily, eateth and

drinketh

drinketh damnation to himſelfe: And why doth he ſo? the anſwer is, becauſe he doth not diſcerne the Lords body: Now I underſtand as Circumciſion and thoſe Ordinances that are written, Heb.9. did belong to the Old Law and Teſtament which Chriſt hath aboliſhed by his ſuffering, now on the other ſide, baptiſme and the bread and wine they are the holy Ordinances which doth belong to the myſticall body of Chriſt, and to the ſecond covenant of grace, for Chriſt ſaith plainly, Luke 22. 20. This Cup is my blood in the New Teſtament which is ſhed for you: therefore I ſay againe, the Sacrament of bread and wine doth belong to the body of Chriſt, and to the New Teſtament, the Apoſtle ſaith, He that eateth and drinketh unworthily eateth and drinketh damnation to himſelfe, becauſe he doth not diſcerne the Lords body: Wherefore I pray God give the Biſhops and the Clergy all grace for to forſake the old Law and Teſtament which Chriſt hath redeemed us from, and that they may be reconciled to Chriſt and to the ſecond Covenant, which if they ſhall wilfully refuſe to doe, they wil be ſure to eate and drinke their owne damnation.

Againe, if any man or woman have committed the ſin of theft or adultery, or any other hainous ſin, I pray God give all ſuch grace to forſake it by turning to Chriſt by true repentance, and then let them eat of that bread and drink of that cup, to their everlaſting joy and comfort: for Chriſt is the fountain of mercy and love, which doth not deſire that any ſhould periſh, but rather that all ſhould come to the knowledge of the truth and be ſaved: for the office of a Preacher is this. Firſt, he muſt ſhew the people how they muſt be ingrafted into the true vine Chriſt, by the divine power of his Word, and then the people may grow in grace after they be ingrafted into the true vine: for as grace and vertue doe grow by degrees, by the divine power of the Word of Chriſt, that will be a means to cauſe ſin and wickedneſſe to die and vaniſh out of the people. Again, I think it fit that the Miniſter read the firſt chapter to the Epheſians and the Lords Prayer before he deliver the bread and Wine: and then the Miniſter ſhal deliver the bread, the people receiving it upon their knees, ſaying, take and eat this in remembrance that Chriſts body

was crucified on the croſſe for to redeem your ſoul from the bondage of hel and death, and honour and glorifie his bleſſed name for ever: and then the wine, ſaying, take and drink this in remembrance that Chriſts bloud was ſhed on the croſſe to redeem your ſoul from the bondage of death and hell, and honour and glorifie his bleſſed name for ever: and when the people have received the bread and wine, I think it fit for the people to ſing a Pſalme to the glory of God, and after that theſe words, The grace of our Lord Jeſus Chriſt & the love of God the Father, and the moſt ſweet and comfortable fellowſhip of God the Holy Ghoſt bleſſe, keep and defend you from this time forth and evermore, Amen. Thus I praiſe God I have proved, that no people have any due or right to the holy Sacrament of bread and wine but ſuch as wil be reconciled to Chriſt and to the ſecond covenant of grace. Now I wil ſhew you in briefe for the marriage, for I think it fit that the man and woman take one another by the hand, and ſay theſe words after the Miniſter, *I John* take *Anne* to my wedded. wife, to love and cheriſh in ſickneſſe and in health, until death us depart, according as God hath commanded, by the divine power of his Word, and thereunto *I* give thee my troth: and then for the woman, *I Anne* take *John* to my wedded husband, to love and to cheriſh in ſickneſſe and in health, until death us depart according as God hath commanded by the divine power of his Word, and thereunto *I* give thee my troth. And after this the Miniſter ſhal read that part of Scripture as is written, *Eph.* 5. beginning at the 22. Verſe, and read to the end of the chapter. And thus *I* praiſe God *I* have ſhewed you in brief what wil be ſufficient for marriage, which is agreeable to Gods Word, and wil now for the burial of the dead: *I* think it fit that the dead bodie be caried into the Church, and there may be Divine Service or Preaching, for the edifying of the people, and then lay the dead body into the grave, and the Prieſt and people may ſing to the praiſe and glory of God the 113. Pſalme; for there is no cauſe of mourning for thoſe that die in the faith of Chriſt: therefore *I* ſay again, *I* thinke it fit when the dead body is laid in the grave for the Prieſt and people to ſing a Pſalme. And thus *I* have ſhewed you in briefe what wil be ſufficient

ent for the burial of the dead. Now for Church-government, I think it fit for to have a Juſtice of Peace in every Pariſh of note for to bear the ſword of juſtice, for to puniſh the evil doers, and for the upholding of the juſt and good. Againe, I thinke it fit for to have Church-Wardens and Side-men in every Pariſh as already is, for to keep the Houſes of God in repair, and for gathering of money for the poore, that the hungry may be fed, and the naked may be cloathed, that ſo the members of Chriſt may rejoyce in glory together. Now ſome will ſay, this Church-government hath beene held here in *England* a long time. My anſwer is, in ſome reſpects it is very good: but by the help of God I ſhal prove in brief, that in ſome reſpects as it is held forth, it is abominable in the ſight of God: for the Magiſtrates and Church-wardens they will ſuffer none to declare their mind to the people in the Churches, but thoſe which have beene brought up in the Univerſities, and in ſo doing they deny God of his divine power, for God breaths his Spirit where it pleaſeth him. Againe I ſay, if God give a man a great and perfect gift concerning the art of preaching, the Clergy and Magiſtrates will not ſuffer him to exerciſe his gift unto the people which God doth allow and command by the divine power of his Word, as I ſhall prove in briefe. My firſt proofe is in 1 *Pet.* 2.9. *Ye are a royall Prieſthood, an holy nation, that you ſhould ſhew forth the praiſe of him who hath called you out of darkneſſe into his marvellous light.* Now *I* pray how ſhall the Saints and ſervants of Chriſt ſet forth thoſe praiſes, and honour, and glory which doth belong to Chriſt and his glorious Church: but by the manifeſtation of his Word which is revealed in his Goſpell. Againe the Apoſtle S *Paul* ſaith expreſly 1 *Cor.* 14. *When the Church are come together, let the Prophets ſpeak two or three, and let the other judge, for ye may all propheſie one by one, that all may learne, and all may be comforted.* This ſaying of S. *Paul* doth plainly prove and ſignifie, that God hath appointed that every man ſhould have free liberty for to exerciſe his gift in the Church in an orderly and decent way, for he ſaith, *All may propheſie one by one,* and for to propheſie is to open and unfold the myſteries of God, to the true meaning and ſignification. Againe, I plainly underſtand, that prophecying and

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preaching, they are both as one in ſignification: for prophecying is to unfold the myſteries of God, to the praiſe and glory of his grace, and to the confounding of falſe power and falſe doctrine which proceedeth from the devill, and preaching is for the very ſame purpoſe, I ſay that which doth proceed from God. Now the Apoſtle maintaines his argument with a commanding power, for to prove that God doth allow that every man ſhould have free liberty to declare his mind in a decent way, for he ſaith expreſly in the 37. Verſe of the ſame Chapter, if any man think himſelfe to be a Prophet or ſpirituall, let him acknowledge that the things that I write unto you are the commandements of the Lord. Thus I praiſe God I have proved by plaine and cleer ſignification of Scripture, that God doth allow and command by the divine power of his Word, that his Saints and ſervants ſhould have free liberty for to declare their mind in the Church in an orderly and decent way, but the Clergy and Magiſtrates and Church-wardens, they will not ſuffer thoſe things to be done in the Church which God hath commanded by the divine power of his Word. I pray God give the Clergy and Magiſtrates and Church-wardens all grace to forſake that wicked practiſe, and that henceforth they will ſuffer thoſe things to be done in the Churches as God hath commanded, which if they ſhall wilfully refuſe to do, they will be ſure to have their portion in hell for ever. Thus I praiſe God I have ſhewed you in briefe how Church-government may be held to the praiſe and glory of God. Againe, I have ſhewed you how Church-government in ſome reſpects is held forth, which is abominable and hateſull in the ſight of God. Againe, I acknowledge the Lords Prayer, and other godly prayers, and *Davids* Pſalmes ſhall abide in the Church of Chriſt for ever; for the Pſalmes, thoſe that are in proſe to be read for Divine ſervice, and thoſe that are in meeter for the people to ſing to the praiſe and glory of God; but for the old Law and Teſtament that is quite aboliſhed by Chriſt. Now if there be any Proteſtant, Papiſt, Anabaptiſt, or Browniſt, that can be able to ſhew and ſet forth Chriſt and his glorious Church, with thoſe holy Ordinances that doth belong unto it, in a plainer, and cleerer, and briefer way, than I by Gods help have done, I ſhall rejoyce to ſee that man, and I will be of his Religion, if it ſhall appeare ſo to be by the plaine and cleare truth of the word of God, and by the judgement of the high Court of Parliament, which I hope are gathered together for the triall of the ſpirits.

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NEWES FROM EXCETER.

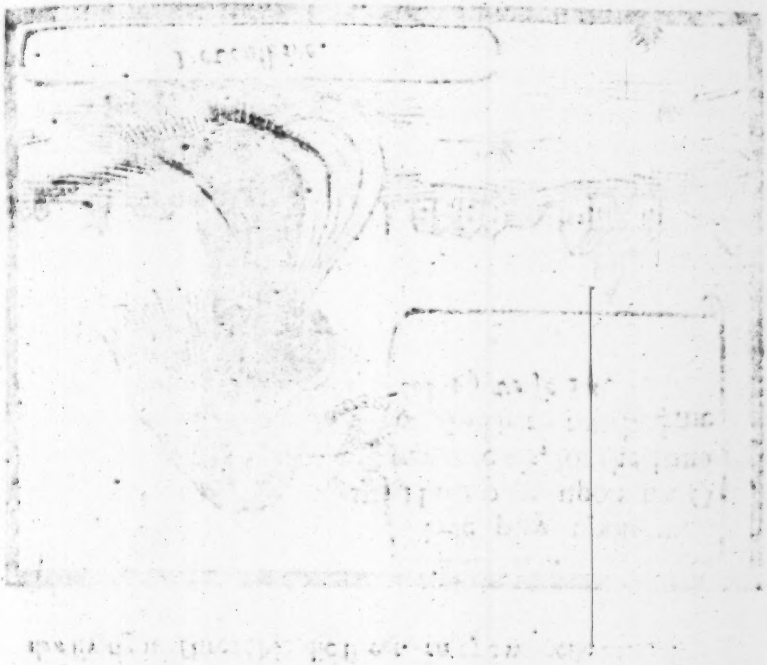
And other parts of the Western countreyes shewing how cruelly the resolute Cavaliers have dealt with the inhabitants since the departure of that Right Noble Commander the Earl of *Stamford*

Now Sir John Berkly is chief Governour of Exceter placed there by His Majesty,

Testified under the hand of *William Warren* Citizen of *London* living in Threed Needle street, an eye witnesse thereof.



LONDON
Printed by *John Hammond Anno. Dom.* 1643.



The tyranny of the Cavaliers
to the inhabitants of the City of *Exceter*.



Exceter, that famous City in the Weſt having moſt nobly for the ſpace of 3 moneths defended themſelves againſt the proud enemy, who had ſo ſtrongly beleaguered the ſaid City of *Exceter*, that the inhabitants thereof, could neither have relief brought them, by land or water, though many times they ſallied forth againſt their foes, and manfully combated with them; the Enemy being at the leaſt, eight men for one, having alſo continuall ſupplies of Victuall, and Ammuuition ſent them from the Corniſh Cavaliers and divers other places, the Citizens together with the conſent of that noble Commander the Earl of *Stamford* being in great diſtreſſe for want of relief, and Ammunition, having firſt made an agreement with Prince *Maurice* upon ſeverall Articles, whereby to prevent the reſolute Cavaliers from plundering and pillaging their houſes; the Articles agreed upon I could here relate, but that I have greater mattes to inſiſt upon, and beſides there hath been ſomething already Printed concerning the ſaid Articles, which were agreed upon between Prince *Maurice* and them that were in the City of *Exceter*: now therefore I hold it a fit and convenient thing to relate unto you the cruell and unlawfull dealings of the Cavaliers, after they had entered into the City.

When by all that reads or heares this book read, may the better underſtand how farre the deſtroying Enemies are from keeping their promiſes, and how little conſcience they make of their wayes: for it is too well known in all the Weſtern parts, that they which are called Prince *Ruperts* and Prince *Maurice* his Cavaliers are moſt of them addicted to ſuch cruelties, that they ſhew themſelves more like Tigers, or ſavage Beares, then humane men, and ſo they may gain wealth they care not who they have it from, nor how they come by it; as ſhall appeare in this following diſcourſe

wherein ſhall be expreſt nothing but what I the Authour of this Newes was an eye witneſſe of, and will maintain it againſt all objections.

The Cavaliers having entered the forenamed City of *Exeter* uſed the people moſt cruelly and did all the violence they could do to them, onely ſparing their lives; whereby we may perceive how farre they are from keeping their promiſes which they make.

The rude Souldiers would not forbeare upon the leaſt diſcontent given to them to draw their Rapiers upon the Citizens, and wound them, but eſpecially when they are in their cups, they ſwagger roare, ſweare, and domineere, plundering, pillaging, or doing any other kind of wrong; to break ſhops and houſes, they count it as nothing, taking away Boots, Shoes, Stockings, Hats, or any other commodities they can lay their hands on, and no Iuſtice dares to reſiſt them, and by this meanes the City is in ſuch a miſerable condition that they are even terrified to the death.

The Majeſtrates of the City are fined at extraordinary rates, and when they have payed what the Cavaliers demand, they will force them as they doe in other places to repay it again.

Sir *John Berkly* by His Majeſties authority was made Governour of the City of *Exceter*, who is a member of ſuch vile diſpoſition that he favours their wicked deſignes, whereby they become the more audacious: I being a native in that country am in a very ſad, and ſorrowfull condition for my friends and neighbours who are *Devonſhire* men born and bred. O that I could weep teares of bloud for them which by treachery are brought to everlaſting ſlavery.

I grieve the more becauſe I cannot powre forth floods of teares for them. That perfidious *Chudley*, who not onely loſt his opportunity of *Medbury*, and taking of Sir *Nicholas Slanning*, and the reſt of his followers, which by humane reaſon would have made the Corniſh Cavaliers never to have entered into *Devonſhire* more, but like a double minded wretch, he did not onely joyn with the enemy, but alſo betrayed us into their hands at *Stratton*, for which piece of Service he was made a Commander amongſt the Cavaliers furthermore to maniteſt his treacherous heart againſt us; he with his Rapier wounded Captain *Turpine* when he was taken priſoner at *Topſham*; alſo an unconſtant member whoſe name is Sir *Thomas Heel*

was by the meanes of Sir *Ralph Hopton* made Governour of *Tavestock*, which lies between *Cornwall* and *Devonshire*, where he kept continuall Garison; but on Wednesday *September* the nineteenth, Prince *Maurice* came from *Exceter* with 1030 Souldiers, with their Carriages, and Waggons, and lay in *Totnis*, which is seven miles from *Dartmouth*, at which place met him five hundred Souldiers more, both Horse and Foot which came from *Tarrington*, and so with full resolution they went to besiege *Dartmouth*, and to that purpose sent five hundred Dragoneers to *Salcome* to stop the passages of any provision coming thither; also they seised on all their Boats, Barks and Horse, whereby to withold provision from them; but the men of *Dartmouth* behaved themselves so bravely, that they found a piece of hot Service therein.

I do wish that *Bastable*, *Bedaford*, and *Apledore*, with *Grington*, had been of the like resolution as the *Dartmouth men* were of then had it been more honour for them, then now it is: and they might have avoided the slavery which now they endure, for *Dartmouth* men have to my knowledge sworn to fight it out to the last man, rather then they will endure such thraldome as *Exceter* and other places do now endure, and if the Cavaliers enter there, it shall be by the Sword, and yet if they get it that way, it shall doe them but little good, neither shall they long enjoy the town, for why the Seamen have vowed to bring their ships into the Harbour, and to take in the best and the most part of the Towns mens goods.

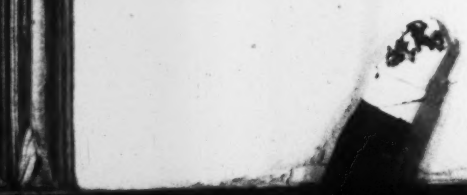
The better to manifest the inhumanity of these barbarous Cavaliers *Gloceſter* and *Ciceſter* by wofull experience can testifie.

Ciceſter in *Gloceſterſhire* having three severall times manfully withstood the furious assaults of the Cavaliers, was at last taken by them, where they used such tyrranny that I verily believe, Pagans and Heathens would not have done the like in their own countreyes, for after they had entered the Town by force, they slew all the men that stood in opposition, and those that kindly laid down their Arms to them and yielded, they like unkind usurpers carried them away to *Oxford* Prison, where never men indured more misery, this being done they plundered the Town of Gold, Silver, brasse, Houshold stuffe, Pewter and Lodging, so that from the richest to the poorest, they were all undone, insomuch that neither rich, nor poore, old, nor young, friend nor foe escaped their

fury: having acted their inhumane parts at *Cicester*, not long after they laid strong siege against *Bristoll*, threatning the Citizens, that if they would not surrender up the same, they would use all the extremity they could devise to ruine and slaughter the people, and that they would not leave one man unslain that sought to prevent it and keep them out of the City; notwithstanding the Majestrates and Governour of the City of *Bristoll* oftentimes gave them battell, & most valiantly repulsed them which when the Cavaliers Comanders perceived, that by foule means they could not prevail, they changed their Satyricall language into another speech, and became as men which had altered their minds, sending a messenger into the City which told them if they would surrender it up by fair means, they should have faire quarter, and that never a man in the City should have one penniworth of wrong, onely 50000 pound to be given them for composition; and all their Souldiers to be new apparelled, which indeed had much need, for I think there were never so many tattatty mallions seen in *Bristoll* before: but having entered the City, the best meat, the choicest wine and cleanest lodging seemed not good enough to please these tattared Cavaliers, who before wanted all things.

They went into some Cellars where was plenty of wine, and beere, drank what their gormandising guts would hold, and let the rest run about the house, with many other antique tricks that they used, which I cannot omit to speake of: moreover they breake the Covenant which was made, in every respect, the very first hour that they entered the City and fell to plundring, pillaging, robbing, stealing, cutting and slashing, as if they never had beene brought up to any other practice; so that now they that gave them entrance into the City do sorely repent the bargain: but now am I constrained to breake off my discourse of *Bristoll*, which might very well serve to fill up a large volume, if I should relate the misery, and slavery that some of the people now remaine in which before used all the meanes they could to entertaine the Cavaliers into the City of *Bristoll*.

Which barbarous usage will gain them nothing but hatred and contempt, and I hope in the conclusion their cruelty will fall upon their own heads, and in the snare which they have set for others shall they themselves be taken.



We need not go farre to prove the cruelty of these ravening wolves; for no further then Hartly Row they took divers poore people and put them into a Pond stark naked, up to the knees in dirt, all a vehement cold night, and drove them the next morning before them, calling them Roundheaded Citizens, Parliawent Rogues, and Parliament dogs: they likewise took divers poore honest men, who because they said they were for King and Parliament, they most inhumanely cut off their eares, and gave them besides thirty wounds apiece; and not content with this butchery took them, and threw them on a dunghill, with these most unchristian scoffes, saying let the dogs lick them. They took divers others flying from them, and fastned cords to their feet, and dragged them up and down the streets, and when they were weary in sporting themselves after this savage manner, they discharged every man three Pistols apiece at them saying, let us trouble our selves no more with these dogs, and so discharged them of their torments and lives together.

These cruell inhumane beasts in the likenesse of men kill Cattell great with young. Likewise when they come where provision is, they feed their Horses with Wheat, trampling more under their feet, then they eate.

FINIS.

This Book is Printed according to Order.



THE SCRIPTVRES HARMONY.

By E. F. *Esq.*



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1643.

TO THE READER.

MAny and various are the opinions of Writers concerning the continuance of the world before Chriſt: inſomuch that it is grown into a Proverb; (a) *Chronologers agree like Clocks.* (b) Scarce two of one mind throughout.

The chiefe and maine ground of theſe differences is, becauſe moſt, neglecting the Word of God, are drawne away with Fables, humane traditions, and uncertaine authorities, whereby they (c) exceed the juſt and true number, ſome

(a) *Chronologi non magis congruunt, quam horologia. Vitторin. Strigel Prolegom. in Chron. Melanth.*

(b) *Vix duos reperire licet, qui omnibus in locis inter ſe conveniant. Func. Iſtius dedicat.*

(c) *Vide Sleidanum de 4 ſum. Imper. l. 1. Gembiard Chronograph. l. 1. Clemnit Harm. Evangel. c. 8. Euſtach. Phyſ. parte ſecunda diſput. 1. quæſt. 5.*

forty yeeres, ſome one hundred, ſome one thouſand, nay ſome two thouſand yeeres, and upwards. Others, who ſeeme much to follow the Scriptures, and Hebrew expoſitours, (unto whom (*d*) without all peradventure we ought in this point to ſubſcribe) doe indeed (*e*) renounce them, when there is ſmall cauſe to ſuſpect them of falſhood; and embrace them, when we know they ſeeke by all meanes to obſcure the truth. As, (*f*) in beginning *Daniel's* 70. weekes from the firſt yeere of King *Cyrus*, which *Aben-Ezra*, a malicious Rabbi, affirmed; not that he did ſo beleeve, (for then he muſt have confeſſed that the Meſsiah was come, becauſe he himſelfe (*g*) ſaw more then thrice 70. weekes finiſhed) but that he might confound the Chriſtians accompt, and render them ridiculous both to the Greeks and Perſians. (*b*)

His deſigne is by this computation made fruſtrate: All Scriptures ſeemingly jarring in point of time are here reconciled; many places

(*d*) *Lyra annotat. in Gen. c. 15. v. 13.*

(*e*) In accompting Terah's age when *Abraham* was born; and the time of the promiſe to *Abraham*, and the Captivity of *Judah*, &c.

(*f*) *Beroaldus Chron. l. 3. c. 7. H. Broughtons* Conſent. *Roll. in Dan. Rab. Pont. pag. 17. Mirei Tables, pag. 62.*

(*e*) He perfected his Comment on *Daniel* *Anno Dom.* 1126.

(*b*) *Hebræorum Commentatores miris modis regum Perſarum Hiſtoriam dilacerarunt. Jo. Func. comment. in Chron. l. 2.*

places cleared; eſpecially in the Books of the *Judges, Kings, Chronicles, Ezra, Nehemiah, Eſther, Jeremiah, Ezekiel,* and *Daniel:* Prophecies are ſhewed in their due time to be accompliſhed: Chriſt Jeſus is proved be the true Meſsiah; and (*i*) in the fulneſſe of time to have *redeemed them that were under the Law*: The honour and (*k*) comelineſſe of Gods Church is here preſented; and a neceſſary (*l*) help, as well in remembring as underſtanding of the Scriptures, is adminiſtred.

(*i*) Gal. 4. v. 4, 5

(*k*) *Chronologia ſeu temporis exordium cum ordinata ejus ſerie & diſtincta numeris progreſſione eſt proprium Eccleſiæ decus; quia ex ſola Scriptura Sacra recte cognoſcitur Polan. Syntag. Theol l. 5. c. 15.*

(*l*) *Nulla hiſtoria lucem habet ſine temporum ſerie. Vill. Stigel. proleg. in Melanct. Chronologia alter hiſtoriæ oculus. Polan. ibid.*

To thee be the uſe: To God be the glory.

Farewell.

THE SCRIPTVRES HARMONY:

Containing

A briefe, plaine, and perfect computation of the yeeres and times from the Creation of *Adam*, unto the death and passion of our blessed Lord and Savi: our Iesus Christ, according to the Scriptures;

As followeth.

FRom the Creation of ADAM unto the ceaſing of NOAH's Flood, are 1656. yeeres:

FOR,

Adam *was* 130 *yeeres old when he begat* Seth.	Gen. 5. verſ. 3.
Seth *at* 105 *yeeres begat* Enos.	Verſe 6.
Enos *at* 90 *yeeres begat* Cainan.	Verſe 9.
Cainan *at* 70 *yeeres begat* Mahalaleel.	Verſe 12.
Mahalaleel *at* 65 *yeeres begat* Jared.	Verſe. 15.
Iared *at* 162 *yeeres begat* Enoch.	Verſe 18.
Enoch *at* 65 *yeeres begat* Methuſelah.	Verſe 21.
Methuſelah *at* 187 *yeeres begat* Lamech.	Verſe 25.
Lamech *at* 182 *yeeres begat* Noah.	Verſe 28.29.
Noah *was* 600 *yeeres old when the Flood was upon the earth.*	Ch. 7. ver. 6.

THE waters of the Flood began in the ſixe hundred yeere of Noah's *life, in the ſecond moneth, the ſeventeenth day of the moneth, and were dried up in the ſixe hundred and one yeere, in the firſt moneth, the firſt day of the moneth.* So that the Flood continued ten moneths and thir- C. 7. v. 10. 11. C. 8. v. 13.

teene dayes; which being the ſame with the ſixe hundreth yeer of *Noah*, are not to be accompted.

The ſaid times accompted are 1656 *yeeres.*

From the ceaſing of NOAH's Flood unto ABRAHAMS departing from VR of the Chaldees, are 362. yeeres.

FOR,

Ch.11.verſ.10. Shem Noah's *ſonne, begat* Arphaxad 2 *yeeres after the Flood.*

Verſe 12. Arphaxad *at* 35 *yeeres begat* Salah.

Verſe 14. Salah *at* 30 *yeeres begat* Eber.

Verſe 16. Eber *at* 34 *yeeres begat* Peleg.

Verſe 18. Peleg *at* 30 *yeeres begat* Reu.

Verſe 20. Reu *at* 32 *yeeres begat* Serug.

Verſe 22. Serug *at* 30 *yeeres begat* Nahor.

Gen.11.v.24. Nahor *at* 29 *yeeres begat* Terah.

Verſe 26. Terah *at* 70 *yeeres begat* Abraham.

Reaſons why it cannot be admitted that TERAH begat ABRAHAM at 130. yeeres old.

1. FIrſt, becauſe we muſt then grant, that there were two promiſes made by God unto *Abraham*; The one

one before his departure out of *Ur* of the *Chaldees*; The other after *Terah's* death, before his departure out of *Haran*: Which is a meere conceit, and cannot be proved out of the Scriptures. For Saint *Stephen* by repeating the words of *Moſes*, *Get thee out of thy Countrey, &c.* ſhewes plainly, that *Moſes* and he did both ſpeake of one and the ſame promiſe, which (he expreſſely ſaith) was made *in Meſopotamia* (containing at that time *the land of the Chaldees*) *before Abraham dwelt in Charran.* And indeed had Saint *Stephen* at that time ſpoken any thing differing from *Moſes* (though by divine revelation, yet) he had offered the Jewes, his accuſers, too great an occaſion of ſcandalizing him, and the Goſpel of Chriſt.

Acts 7. v. 2, 3, 4 Gen. 12. v. 1.

Sr. W. Ral. Hiſt. l. 1. c. 1. Sect. 3.

Secondly, becauſe we muſt then admit, that *Moſes*, who ſo punctually and largely has ſet downe the life of *Abraham*, did leave out, and not at all mention the firſt and chiefe promiſe made by God unto *Abraham*: which would ſavour of no leſſe impiety then improbability. 2.

Thirdly, becauſe the laſt and beſt *Engliſh* Tranſlations, render not the words of *Moſes* thus; *Terah died in Haran. And the Lord ſaith*, or, *then the Lord ſaid*; but, *Now the Lord had ſaid unto Abraham*, in the Preterpluperfect Tenſe, ſhewing, that the Lord had made this promiſe before *Terah's* death, and (as Saint *Stephen* ſaith) *in the land of the Chaldees. Junius* and *Tremelius* tranſlate it by the Preterpluperfect Tenſe *Dixerat enim*: So *Beza annot. in Act.* 7. And *Vatablus* a learned Hebrician confirmes it, *Hebraicè* 3. Gen. 12. v. 1.

Vatabl. in d. locum.

braicè per futurum legitur, quod pro præterito perfecto ponitur: & perfectum pro pluſquam perfecto; Lege Actor. caput 7. in principio. Vertendum igitur, Jam verò dixerat Dominus.

And as Gods promiſe, ſo *Abraham's* departure out of *Haran*, was alſo before *Terah's* death. Neither doth the relation of it after the death of *Terah* any way hinder: For **the Scriptures do frequently in Story place that after, which was done before in time.** As we know, that the eighteene yeeres wherein the *Philiſtines* and *Ammonites* oppreſſed *Iſrael*, were in the daies of *Jair* the Judge, yet it is ſaid, *And Jair died, and was buried in Camon. And the children of Iſrael, &c.* where the ſtory of the oppreſſion is placed after *Jairs* death. So *Abraham's* taking another wife, is mentioned after the death of *Sarah*, which was long before her death, in her time. So the relation of the making of woman, and the fall of man followes after the ſeventh day, yet we know, that both were created on the ſixth day. The Prophets, eſpecially *Jeremiah* & *Daniel*, afford many ſuch examples.

Judg. 10. v. 5. 6. 8
So c. 13 v. 24. & c. 15. v. 20. compared with c. 13. v. 1.
So Num. 9. v. 1. compared with c. 1. v. 1.
So Ezek. 26. v. 1. comp. with c 26. v. 1.
Gen. 25. 1.
Gen. 21. v. 3. 22. & c 3. comp. with c. 1. v. 27.
So Jer. 26. v. 1. compared with c 25. v. 1.
So c. 49. v. 34. compared with 2. 39. v. 1.
So Dan. 7. v. 1. comp. with c. 5 v. 30.

4. Fourthly, becauſe it cannot be inferred out of Saint *Stephens* words, that *Abraham* departed not out of *Haran* till his fathers death: for he ſaith, *from thence when his father was dead*, μετῴκισεν αὐτὸν, *God tranſplanted him*, that is, fully and abſolutely *removed him into this Land, tam animo quam corpore*; which indeed could not be before his fathers death, becauſe

Flac. Illyr. Gloſſ. in Act. 7 v. 4. Vide Genebrard Chronol. l. 1.

becauſe of the duty and naturall affection, which he did and ought to beare unto his Father. So that he *departed thence* at 75. *yeeres* old, as *Moſes* ſaith: but was not *tranſplanted* thence till his fathers death, as Saint *Stephen* ſaith, at which time *Abraham* was 135. yeeres old.

Fifthly, becauſe the Scriptures ſet downe preciſely, that *Terah lived 70. yeeres and begat Abraham, Nahor, and Haran.* Now if the 70. yeeres be not referred to *Abraham*, then they are inſerted ambiguouſly, and to no purpoſe. *Ambiguouſly*, becauſe it cannot be determined whether they belong to *Nahor* or *Haran*. And *to no purpoſe*, becauſe what matter is it to the continuance of the Church (which was the ſcope of *Moſes* in that Chapter) to mention how old *Terah* was when he begat *Nahor* or *Haran*, who were Idolaters, and not of the Church? 5. Gen. 11. v. 16.

Sixthly, becauſe we muſt then admit that it was no wonder that *Abraham* ſhould beget a child at 100 yeeres old; whereas the Scriptures record it for an extraordinary act of Gods power, beyond the courſe of nature. *Shall a child* (ſaith *Abraham*) *be borne unto him that is an hundred yeeres old? Therefore Sarah laughed within her ſelfe, ſaying, After I am waxed old, ſhall I have pleaſure,* my lord being old alſo? *Abraham's* age (as well as her owne) was the cauſe of *Sarah's* laughter. And Saint *Paul* ſaith, *there ſprang even of one and him* as good as dead, *ſo many as the Starres of the skie in multi-* 6. Gen. 17. v. 17. C. 18. v. 11. 12. Heb. 11. v. 12.

tude. Nay more, *He conſidered not his* owne *body*

Rom. 4. v. 19 *now* dead, *when he was about* 100 *yeeres old.* Whence it is cleere, that *Abraham's* ſtrength of nature was in his hundreth yeere quite ſpent, his body was unable to beget children; and therefore the wonder was wrought on him, as well as on *Sarah.*

But in truth I cannot ſee, how they ſhould account this a wonder, who give *Abraham* a wife and ſixe ſonnes of her after *Sarah's* death; the eldeſt of whom ſhould we ſuppoſe that *Abraham* begat him the ſame day that *Sarah* died, muſt be begotten in the 137 yeere of *Abraham's* age: and (if ſome may be credited) all ſix were begotten in leſſe then foure yeeres. *Sed ex uno abſurdo mille ſequuntur.*

Gen. 17. v. 17 compared with C. 23. v. 1.

St. W. R. Hiſt. l. 1 c. 1. Sect 4.

7. Seventhly, becauſe the beſt Writers and Chronologers affirme, That *Terah* begat *Abraham* at 70. yeeres old. As, *Joſeph.* Ant. l. 1. c. 7. *Euſeb.* Chron. fol. 6. *Auguſt.* quæſt. 25. in Gen. *Beda* de 6. ætat. mundi. *Func.* fol. 20. *Bucholz.* pag. 4. *Calviſ.* pag. 35. *Hen. Buntingus.* fol. 22. *Chriſt. Helvic.* fol. 3. *Iſaacſ.* fol. 30.

Compare Gen. 11. v. 29. with C. 17. v. 17. Nevertheleſſe *Abraham* was not the eldeſt, but the younger ſonne of *Terah*, and is placed firſt, becauſe of his excellency and dignity.

Abraham departed from *Ur of the Chaldees* when he was 70. yeeres old.

His departure was immediately after Gods Covenant with him; *Acts* 7. *v.* 2, 3, 4. which is implyed, *Gen.* 11. *v.* 31. and *c.* 12. *v.* 1. Now Gods Covenant

nant was when *Abraham* was 70. yeeres old. For from the Covenant to the Law were 430. yeeres; but from the 75. of *Abraham* to the Law, were but 425. yeeres; Therefore the Covenant (and ſo his departure out of *Ur*) muſt be five yeeres before, which was in his 70. yeere. Gal. 3. v. 17.

The ſaid times accompted are 362 *yeeres.*

From Abraham's departing from Vr of the Chaldees, unto the departing of the children of *Iſrael* out of *Egypt*, are 430. yeeres.

FOR,

Abraham *going forth from Ur of the Chaldees came unto Haran*, alias *Charran, in Meſopotamia, where he dwelt* 5 *yeeres*; and ſo (leaving his father *Terah*) *was* 75. *yeeres old when he departed thence into the land of Canaan.* Gen. 11 v. 31. c. 12 v. 4, 5. *Beza in Act.* 7. v. 2. 4. 6.

Note, that as *in* the loines of *Adam all men ſinned*; and as *in the loines of Abraham the Levites paid tithes*: So the children of Iſrael in *Abraham went forth from Ur of the Chaldees* towards *Egypt*, and *paſſed thorow the land of Canaan, journeying ſtill towards the South*, untill they came into *Egypt*. Rom. 5. v. 12. Heb. 7. v. 9. 10. Gen. 12. v. 6. 9. 10.

Iſaac *was borne unto Abraham when he was* 100. *yeeres old*, and in the 25 yeere after his departure out of *Haran*. C. 21. v. 5.

Iſaac

C.25.v.26. **Iſaac** was 60 yeeres old when *Rebekah* bare *Jacob.*

Gen.32.v.28. C.47.v.9. **Iacob,** *alias* **Iſrael,** went into *Egypt* with all his family, when he was 130 yeeres old.

Joſeph. Ben Gorion de Stat. Macca. Et Hebr. pleriq; omnes, quibus potiſſimum in Chronicis credendum. Lyra in Gen. 15 v.13. *Beza in* Act.7.v.6. The **children of Iſrael** were in *Egypt* 210 yeeres. Which was by their father *Jacob* Prophetically implied in this word, *Deſcend yee,* or, *Get you downe*; the letters whereof in Hebrew רדו, ſignifie 210. *Gen.* 42.*v.*2.

(Theſe **210.** *yeeres may be thus ſet forth in particular.*

Gen 46.v.8.11 Exod. 6.v.18. **Kohath** with his father *Levi came into Egypt:* unto whom *Amram* was borne about 60. yeeres after.

C.2.v.1.2.10. C.6.v.20. *Epiphan. l. Ancorat.* **Amram** was 70. yeeres old when *Moſes* was borne unto him.

Compare Num. 10.v.11.12. & c.13.v.26. with Deut.2.v.14.& c.34.v.7. Exod.7.v.19. to c.10.v.29. **Moſes** was 80. yeeres old when he conducted the children of *Iſrael* out of *Egypt.*

The time of the ten plagues of *Egypt* is the ſame with the latter part of the eightieth yeere of *Moſes, Exod.* 7. *verſ.*7. And it is neceſſarily concluded from thoſe many teſtimonies of *Moſes* his being in the

the Wilderneſſe 40. yeeres. Wherefore Saint *Stephen*, Acts 7. v. 30. did not there intend a full and compleat expiration of 40. yeeres, as he did before, *verſe 23.)* *Joſeph. Antiqu. l. 2 c. 6.*

Ths ſaid times accompted are 430 yeers, which are mentioned, Exod. 12. v. 40. 41.

But when the Scriptures ſpeak of 400. yeeres, as *Gen. 15. verſ. 13.* and *Acts 7. verſ. 6.* The accompt is to be taken from the birth of *Iſaac*. *Beza annot in Acts 7. v 6.*

From the departing of the children of *Iſrael* out of *Egypt* unto the laying of the foundation of *Solomons* Temple are 480. yeeres.

FOR,

Moſes remained in the Wilderneſſe 40 yeeres, Deut. 2. v. 7. Pſal. 95. v. 10. Amos 5 v. 25. Acts 7. v. 36. 42 & c. 13. v. 18.

From the Covenant that God made with *Abraham*, ſaying, IN THEE SHAL ALL NATIONS BE BLESSED, (upon which he departed from *Ur* of the *Chaldees*) unto the giving of the Law in Mount *Sinai* are 430. yeeres and almoſt three moneths: But the Apoſtle *Gal. 3. v. 17.* leaveth out the moneths as an imperfect number. Gen. 12. v. 3. Acts 3. v. 25. Gal. 3. v. 8. Exod. 19 v. 1. 18 & c. 20. v. 1

Comp Deut. 2. v. 7. 14. with Josh. 14. v. 7. 10.

Josh. 13. v. 1 & c. 23. v. 1.

Ioſhua in the 7 yeere afrer the death of *Moſes* divided the Land of *Canaan*; and after that governed 10 yeeres, (which the Scriptures call a *long time* in reſpect of *Joſhua's* age) and may be proved by deducting the evident and certaine numbers out of the 480. yeeres mentioned, 1 *King. 6. verſ.* 1.

Judg. 3. v. 11.

Othniel judged *Iſrael* 40 yeeres.

Josh. 24. v. 31. Judg. 2. v. 7 10. * Which were 17. yeeres according to the Hebrewes; others ſay 20.

Under whoſe government *Iſrael ſerved the Lord all the dayes * of the Elders, who had ſeene the great workes of the Lord*; But when the Elders were dead, they fell to Idolatry, and much wickedneſſe: till at laſt *the Lord ſold them into the hand of Chuſhan-Riſhathaim King of Meſopotamia*: by whom being eight yeeres grievouſly oppreſſed, they *cried unto the Lord, and the ſpirit of the Lord came upon Othniel* their Judge, and he delivered them.

C. 3. v. 6, 7, 8, 9, 10.

Judg. 3. v. 11.

Note, that when the Scriptures ſay *the Land had reſt 40. yeeres, and Othniel died*; it is not to be underſtood that the Land was in peace 40. yeeres together under *Othniel*, but that the Land had reſt or peace unto the end of 40. yeeres from the deceaſe of *Joſhua*; Or, untill the fortieth yeere of *Othniels* government: But in what yeere before the fortieth the peace began, the Scriptures expreſſe not. So underſtand *Judg. 3. v. 30. c. 5. v. 31. & c. 8. v. 28.*

Ad annum quadrageſimum. Jun. & Trem.

Judg. 3. v. 15. 30.

Ehud with the **Vacancy** 80 yeeres.

Eglon

Eglon K. of *Moab* oppreſſed *Iſrael* 18 yeers. Neer the end of which oppreſſion, as ſome ſuppoſe; but more probably neere the end of *Ehuds* Judgeſhip, when through long peace and plenty, God the giver of all goodneſſe was forgotten, the execution of juſtice wholly neglected, and *every man did that which was right in his owne eyes*, were *thoſe dayes*, wherein the Scriptures ſay, *There was no King in Iſrael.* C. 3. v. 14. *Levi ben Gerſon Func. fol 35 Calviſ pag. 241* Judg c. 17, 18, 19, 20 & 21.

Shamgar, was a deliverer, but no Judge; for the Scriptures neither mention that he judged, nor that *the Land had reſt in his daies.* C. 3. v. 31.

Deborah 40 yeeres. C. 5. v 31.

The 20. yeeres wherein *Jabin King of Canaan mightily oppreſſed Iſrael*, were *at that time when Deborah judged.* C 4. v. 2, 3, 4.

Gideon alias Ierubbaal 40 yeeres. C. 6 v. 32. C 8. v. 28.

Preſently after the death of *Deborah*, *Midian* oppreſſed *Iſrael*: and though *Gideon, a mighty man of valour*, was in the firſt yeere of their oppreſſion (otherwiſe there could not be *forty yeeres in his daies*) by the Lord in ſpeciall manner called to the government, and had the Lords promiſe, that he ſhould *ſave Iſrael from the hands of the Midianites*: yet untill the ſeven yeeres oppreſſion (which God had appointed) were finiſhed, and untill *the ſpirit of the Lord came upon him*, he did not deliver them. C. 6. v. 11. to the 33. C 8. v. 28. C. 6. v. 1. 34. C. 7. v. 9. 22 23

C.9.v.22. **Abimelech** 3 yeeres.

C.10.v.1,2. **Tola** 23 yeeres.

Verſe 3. **Iair** 22 yeeres.

C.10.v.7,8. C.11.v.29. In the end of the fourth yeere of *Iair*, the Philiſtines and *Ammonites* began to *vexe and oppreſſe Iſrael*, which they continued 18. *yeeres*, untill the Lord raiſed up *Iephthah* to deliver them.

C.12.v.7. **Iephthah** judged *Iſrael* 6 yeeres.

Num 21.v.24, 25,26 & c.22. v.2. compared with c.33.v. 38.48. About 34. yeeres after that *Sihon King of the Amorites had fought againſt* the predeceſſor of *Balak the ſonne of Zippor King of Moab, and had taken all his Land, even unto Arnon; Iſrael ſmote Sihon and all his people, and poſſeſſed his Countrey*: which was in the laſt yeere of *Moſes*. From whence unto *Iephthah* were but 266. yeeres current; yet by adding the yeeres of their owne poſſeſſion unto *Sihon's*, whoſe right they had by the Law of Conqueſt,

Judg 11.v.26. *Iephthah* did juſtly ſay, that they had *dwelt in* or poſſeſſed thoſe Countries *three hundred yeeres*.

C.12.v.8.9. **Ibzan** 7 yeeres.

Verſe 11. **Elon** 10 yeeres.

Verſe 13. 14. **Abdon** 8 yeeres.

Samſon

Samſon 20 yeeres. C.16 v.31.

The Lord delivered Iſrael into the hand of the Philiſtines 40. *yeeres:* Whereof 20. were fulfilled under *Samſon*, and 20. under *Eli*. C.13.v 1.5. C.15.v 20.

Eli Judge and Prieſt 40 yeeres. 1 Sam. 4. v.18.

Obſerve here, that from the death of *Joſhua* unto *Samuel* are 339. yeeres: whereof the times of oppreſſion and afflictions of *Iſrael* were 111. yeeres: which added together according to the Jewes manner of ſpeaking, make 450. *yeeres*. And therefore Saint *Paul* ſaith, that *God gave the Iſraelites Judges after a ſort* 450. *yeeres*. *Broughtons Advertiſement, pag 65.67.* Acts 13.v.20. ὡς, *quaſi*.

Samuel and **Saul** 40 yeeres. *See Expoſitours upon* Acts 13. v.21.

To wit, *Samuel* alone about 27. yeers; with *Saul* about 10. yeers; *Saul* after *Samuels* death about 3. yeers. 1 Sam 6.v.1. C.7.v.2.15. C.8.v.1.5. C.11.v.7. C.27.v.1.7.

David reigned 40 yeeres and 6 moneths. 2 Sam 2 v.11. C.5 v.4.5. 1 K. 2.v.11. 1 Chr.3 v 4. & C.29.v.26.27.

Solomon having reigned 3 yeeres and 6 moneths (*in the* end of the *foure hundred and fourſcore yeere after Iſrael came out of Egypt, in the ſecond moneth of the Legall yeere*) began to lay the foundation of the Temple, which was finiſhed in the ſeven yeeres and ſixe moneths. As appeares, 1 *King*. 6. 1. King. 6.v.1. 2 Chr. 3.v 2.

So 2 Sam. 5. v. 5. comp. with 1 K. 2. v. 11 So 2 King. 24. v. 8. compared with 2 Chr. 36 v. 9. So Gen. 5. v. 32 compared with C. 11. v. 10.

verſ. 1. 37. 38. But the ſixe moneths are there left out, as the Scriptures oftentimes do imperfect numbers.

The ſaid times accompted are 480 *yeeres*; Which are mentioned, 1 *King.* 6. *verſ.* 1.

From the laying of the foundation of *Solomon's* Temple, unto the beginning of the Captivity of Babylon are 430. yeeres and 10. dayes.

FOR,

1 K. 11. v. 42. 2 Chr. 9. v. 30.

Solomon after the laying of the foundation of the Temple reigned 36 yeeres and 6 moneths.

1 K. 12. v. 1. 4. 11. 19, 20, 21. 2 Chr. 10 v. 1. 11. 19. & c. 11 v. 1. 12. Joſh. 15. v. 63. c. 18. v. 11. 28. 1 K. 11. v. 13. 32. c. 12. v. 20. 2 K. 17 v. 18.

Preſently after the death of *Solomon*, upon the *rough* anſwer of his ſonne *Rehoboam*, ten Tribes *rebelled and made Jeroboam King over Iſrael*; but *the Tribes of Judah and Benjamin followed the houſe of David*; which, becauſe they had their poſſeſſions mixed, are ſometimes accounted as one Tribe.

Kings

Kings of Iudah.

1 King. 14 v. 21. 2 Chr. 12. v. 13. **Rehoboam** 17 yeeres.

1 K. 15. v. 2 2 Chr. 13. v. 2. **Abijah** 3 yeeres

1 King. 15. v. 10 2 Chr 16. v. 13. **Asa** 41 yeeres.

1 King. 22. v. 42. 2 Chr. 20. v. 31. **Iehoshaphat** 25 yeeres.

2 Chr. 21. v. 2. He is stiled *King of Israel*, because the right of the Crowne of *Israel* was in him,

C. 10. v. 19. *for Israel rebelled against the house of David:* and also because

C. 15. v. 13. God is called *the God of Israel*; therefore

Verse 17. C. 12. v. 1. C. 21. v. 4. the Kingdome and people of *Iudah*, where, and by whom God was chiefely worship-

Kings of Israel.

1 King. 14. v. 20. ***Jeroboam*** 21. yeers

C. 15. v. 25 ***Nadab*** 1. yeere.

Verse 33. ***Baasha*** 23. yeeres

He began to reigne in the beginning of the *third of Asa.*

C. 16. v. 8. ***Elah*** 1. yeere.

Verse 15. ***Zimri*** 7. dayes.

Verse 23. ***Omri*** 11. yeeres.

He began to reigne in the beginning of the 27. *of Asa*, though he was not fully confirmed till the death of *Tibni* in the 31. of *Asa.*

Verse 15. 16. 23.

Verse 29 ***Ahab*** 21. yeeres.

C. 20. v. 1. 22. 26. C. 22. v. 1. 2. 4. 29. 34. 37. In the end of his 17. and of his 18. yeere, *he smote Benhadad*

worſhipped, are ſomtimes called *Iſrael.*

2 King. 8. v. 17. 23. 2 Chr. 21. v. 5. 20.

Iehoram, alias **Ioram,** 8 yeeres.

Note that the beginning of his reigne is in the Scriptures accompted, either from the time he firſt reigned in his fathers preſence, and ſo *he began to reigne in the fifth yeere of Iehoſhaphat,* at the age of 32. yeeres. *Or,* from the time he firſt reigned in his fathers abſence; and ſo he began to reigne neere the end of the 18. yeere of *Iehoſhaphat, when Iehoſhaphat went down to ſee Ahab,* & *in the* beginning of the *ſecond yeer* after, *Iehoram* King of Iſrael *began to reigne.* Or, from the time he firſt reigned after his fathers *dad King of Syria.* Afterwards they *continued three yeeres without warre*; but in the third yeer *Iehoſhaphat* (leaving his ſonne *Iehoram* King in his abſence) came to viſit him. And in the end of that yeere *Ahab* with *Iehoſhaphat* went againſt *Ramoth Gilead,* and was there ſlaine.

2 K. 8. v. 16 Where in the Original it is: *In the fifth yeere of* Ioram *the ſon of* Ahab *King of* Iſrael, *and of* Jehoſhaph. *King of* Judah.

2 Chr. 18. v. 2

2 K. 1. v. 17.

1 King 22. v. 51.

* 2 King 9. v. 14.

Ahaziah 2. yeers **Iehoram** alias **Ioram** * 15. yeers.

C. 3. v. 1.

Verſ. 24. 25. C. 6. v. 8. 23

He *began to reigne* neere the end of the 19. (but in the 18. compleat) *of Iehoſhaphat,* but he was not confirmed in his Kingdome till he overcame the rebelling *Moabites,* and ſent away the *Syrians,* which was three yeeres after; And then

thers death; and ſo he began to reigne at the age of 52. yeeres *in the fifth yeere of Ioram King of Iſrael,* and *he reigned eight yeeres.*

2 Ch. 8 v. 16.

2 King 8 v. 16.

Neere the end of his ſixth yeere (but *in the fifth* compleat) *Iehoram King of Iudah* after his fathers death *began to reigne.*

Verſe 25. C. 9 v. 29.

And *in the* end of his 11. *yeere,* or *in the* beginning of his 12. after he was confirmed in the Kingdome, *Ahaziah King of Iudah began to reigne.*

then he reigned 12. yeeres.

1 K. 8 v. 26. 2 Chr. 21. v. 17. & c. 22. v 2. 6.

Ahaziah, alias **Iehoahaz,** alias **Azariah,** 1 yeere

C. 10 v. 36

Iehu 28. yeeres.

C. 13. v. 1.

Iehoahaz 16 yeers

Ludovic. Lavater. in Paralip. 22. v. 2.

He *was* 22. *yeeres old when he began to reign* with his father: and *was* 42. *yeeres old when he began to reign* alone after his fathers death.

He began to reign in the beginning of the 23. *yeere of Ioaſh King of Iudah.*

Note, That the laſt yeere of *Ieroboam, Nadab, Baaſha, Elah, Omri Ahab,* and *Iehoahaz* is not accompted, becauſe they were ſlain or died in the beginning of the yeere, as

Athaliah

D may

2 King. 11. v 3.4 2 Chr. 22. v. 12. **Athaliah** the Queene 6 yeeres

Compare 2 King 10. v. 36. with c. 13. v. 1. & c. 11 v. 2 4. with v 24. She was ſlaine in the beginning of *the ſeventh yeere* of her reigne.

2 K. 12. v 1 2 Chr. 24. v. 1. **Ioaſh**, alias **Iehoaſh**, 40 yeeres.

2 K. 14 v. 2 2 Chr. 25. v. 1. **Amaziah** 29 yeeres.

2 K. 15. v. 2. 2 Chr. 26. v. 3 **Vzziah** alias **Azariah** 52. yeers

Jotham may appear by comparing with the yeers of the Kings of *Iudah*

2 King. 13. v. 10. **Ioaſh** 16. yeeres.

He began to reigne neere the end of the 28. (but *in the* 27. compleat) *of Ioaſh King of Iudah.*

C. 14. v. 23 **Ieroboam** 41. yeers

C. 15. v. 1. In the beginning of his 16. (but *in his* 27. *yeere*, accompting the 11. yeeres which *Ieroboam* reigned with his father) *began Azariah King of Iudah to reigne.*

Compare c. 14 v. 22. with c. 15. verſ. 8. From the beginning of the 27. of *Azariah* King of *Iudah* to the end of the 38. was 12. yeeres, there was a *Vacancy* in the Kingdome of *Iſrael.*

Verſe d. **Zachariah** 6. moneths.

He began to reign in the very end of the 38. *of Azariah.*

Verſe 13. *Shallum* 1. moneth.
Menahem 10. yeeres and 5. moneths.
Compare v. 17. with verſ. 23. *Pekahiah* 2. yeeres.
Pekah 20. yeeres.
2 King. 15. verſ. 27. *He began to reign in the* beginning of the 52. *of Azariah*
Hoſhea 19. yeeres.

2K. 15. v. 33 2 Chr. 27. v. 1. 8. Iotham 16 yeeres.

He began to reign in the
Verſe 30. beginning of the fourth yeer of *Ahaz* K. of *Iudah*, which was the beginning of *the* 20. *after Iotham began*. And in the end of the 13. (but *in the*
C. 17. v. 1. 12. compleat) *of Ahaz Hoſhea* was confirmed in his Kingd. After wch he reigned 9 yeers

2 K. 16. v. 2. 2 Chr. 28. verſ. 1. Ahaz 16 yeeres.

In the end of the *third of*
C. 18. v. 1. *Hoſhea began Hezekiah to reign*
In the beginning of the 4.
Ver. 9. 10. C. 17 v. 6. *of Hezekiah* (*which was the* beginning of the 7. *of Hoſhea*) *Shalmaneſer King of Aſſyria came up againſt Samaria: and at the end of* 3. *yeers* (wch was *in the* end of the 6. *of Hezek.* and of the *ninth of Hoſhea*) *Samaria was taken.*

2 K. 18. v. 2. 2 Chr. 29. verſ. 1. Hezekiah 29 yeeres.

Ver. 18. 21 23, 24. Here began the Captivity of *Iſrael.*

1 K.17 v.6. & c.18.v.11. *Note*, that *Iſrael was* then *carried away into Aſſyria, and placed in Halath, and in Habor, by the river of Gozan, and in the Cities of the Medes*; but 46. yeeres after, they were driven thence, diſperſed, and ſo broken, that they were *not a people*. As *Iſaiah* foretold in the third yeere of *Ahaz King of Iudah*, which was *three ſcore and five yeeres* before it came to paſſe. Iſa. 7.v.1.8.

2 K.22.v.1. 2 Chr. 33 v.1. **Manaſſeh** 55 yeeres.

2 K.21 v 19. 2 Chr.34 v.21 **Amon** 2 yeeres.

2 K.21.v.1. 2 Chr.33.v.1. **Ioſiah** 31 yeeres.

2 K.23.v 31. 1 Chr.3.v 15. 2 Chr.36.v 2. Jer.22.v.11. Comp. 2 Chr. 36.v 2. with v 5. **Iehoahaz**, alias **Iohanan**, alias **Shallum**, 3 moneths.

He is called *the firſt borne*, becauſe he firſt ſucceeded in the Kingdome: but his brother *Iehoiakim* was the elder by two yeeres.

2 K.23.v 34. 36 1 Chr.3. v 15. 2 Chr.36.v 4,5 **Iehoiakim**, alias **Ioakim**, alias **Eliakim**, 11 yeeres.

2K.23.v 34.35 & c.24.v.1. Dan.1.v.1,2. *Joſeph. Antiqu. l.10.c 7.* Under *Pharaoh Nechoh* he reigned eight yeeres, and under *Nebuchadnezzar* three yeeres, but *in the* ſaid *third yeere* (which was the eleventh yeere of his reigne in *Ieruſalem*) *he rebelled and the Lord gave him into*

into the hand of Nebuchadnezzar.

Iehoiachin, alias Ieconiah, alias Coniah, 3 moneths and 10 dayes.

2 K. 24. v. 8. 1 Chr. 3. v. 16. 2 Chr. 36. v. 9. Jer. 22. v. 24. & c. 37. v. 1.

To wit *three moneths and ten dayes* alone after his fathers death, being then *at the age of eightcene*: But with his father he reigned ten yeeres before, and *began his reigne at eight yeeres old.*

Commen. vulg. in 2 Chr. 36. v. 9.

Note, that the Scriptures expreſſe *Iehoiachins* Captivity to be *in the ſeventh yeere compleat of Nebuchadnezzars reigne*: or, *when the ſeventh yeere was expired*: or, *in the* beginning of his *eighth* yeere. All which point at one and the ſame time.

Jer 52. v 28. 2 Chr 36. v. 10 2 K. 24. v. 12.

From his Captivity the Prophet *Ezekiel* takes his accompt.

Ezek. 1. v. 2. & c. 8. 20. 24. 26. 29. 31. 32. 40. v. 1.

The fifth yeere of his Captivity was *the thirtieth yeere* after the finding *of the booke of the Law, in the eighteenth of King Ioſiah.*

Ezek. 1. v. 1, 2. 2 K 22. v. 3, 8.

Zedekiah, alias Mattaniah, 11 yeers.

2 K. 24. v. 17. 18. 2 Chr 36. v. 11. Jer. 52. v. 1. Jer. 37. v. 1.

He is called *the ſonne of Ieconiah*, not by nature, for he was his Unkle; but by ſucceſſion in the government.

Jun. & Trem. in 1 Chr. 3. v. 16.

So *Ahab* was ſonne to *Baaſha*, 1 *King.* 20. *v.* 34. compared with *c.* 15. *v.* 19, 20. So *Salathiel* was ſonne to *Jeconiah*, 1 *Chr.* 3. *v.* 17. *Matth.* 1. *v.* 12.

Broughtons Advertiſement. pag 51. 59. 61.

From the revolt of *Ieroboam* unto the ſiege of *Ieruſalem*, in the ninth yeere of *Zedekiah*, are 390.

2 K. 25. v. 1.

Ezek.4.v.5. yeers: which were *the yeeres of the iniquity of the houſe of Iſrael*; for ſome of the Iſraelites who were mixed with the Tribe of *Judah*, remained untill this time.

2 K.25.v.2. 3.8. In the end of his reigne *Jeruſalem* was taken.

2 K.25.v.4. to v.22. 2 Chron. 36. v.17. to v.21. Jer.1.v.3. & c.52.v.27

Here began the Captivity of *Judah* (commonly called the Captivity of *Babylon*) with the utter deſtruction of *Ieruſalem.*

The ſaid times accompted are 430 *yeeres and* 10 *dayes.*

Reaſons why it cannot be admitted that the Captivity of *Judah* (alias the 70 yeeres Captivity) began in the third yeere of *Iehoiakim.*

Jer.25 v.1. *Firſt*, becauſe *the fourth yeere of Iehoiakim was the firſt yeere of Nebuchadnezzar*; How then could *Nebuchadnezzar* come up in the third of *Iehoiakim*? And to ſay that *Nebuchadnezzar* began to reign and came up in the end of the third of *Iehoiakim*, is contrary to the Text alleadged, and alſo againſt reaſon; For what man can imagine, that *Nebuchadnezzar* ſhould receive his Crowne, raiſe immediately a mighty hoſt,

hoſt, ſubdue all *Syria*, march afterwards with an Army into *Iudea*: (which is neere 400. miles from *Babylon*) the very ſight whereof cauſed *Iehoiakim to become his ſervant*, and all this to be done in the very end of the third of *Iehoiakim?* *Joſeph. Antiqu. l.10 c.7.* 2 K.24.v.1.

Secondly, becauſe it is grounded upon nothing but figments and falſities. As, that *Jehoiakim* was carried *to Babylon*, and ſent home againe *: That *Daniel* and the reſt were carried away Captives in the firſt yeere of *Nebuchadnezzar*: That *Jehoiakim* rebelled againſt *Nebuchadnezzar* in the ſixth yeere of his reigne: That *Nebuchadnezzar* came not againſt him till five yeeres after: That the *Chaldean* Kingdome continued but 70. yeeres; Which they ſeeke to wreſt from the words of *Jeremiah*, but in vaine; for though in the fourth of *Jehoiakim* he propheſieth of the juſt continuance of the *Chaldean* Kingdome untill the end of the 70. yeeres Captivity, yet he ſaith not that the 70. yeeres Captivity began in the fourth of *Jehoiakim*: for the Scriptures declare that they began not till the end of the reigne of *Zedekiah*, which was eighteene yeeres after the ſaid prophecy. 2. See *Broughtons* conſent of Scriptures. *Mores* Tables. * Read Jer.22. v.18.19. Jer. 25.

Thirdly, becauſe the Captivity of *Jehoiakim*, as alſo of his ſonne, was but a particular Captivity of ſome few, though (I grant) many Nobles were then carried away. But the Captivity of *Judah*, or the 70. yeeres Captivity, was not the Captivity of a few, or only of the chief, but of the whole Land of *Judah*; of Prince and people, with the utter deſtruction of *Jeruſalem*, in the end of the reigne of *Zedekiah* 3.

Zedekiah. Of this Captivity it is ſaid. *So* Iudah
2 K. 25. v. 21. was carried away *out of their Land. And Je-*
1 Chr. 6. v. 15. compared with 2 K. 25 v. 18. *hozadak the ſonne of Seraiah* went into Captivity *when the Lord* carried away Iudah *and Jeruſalem by the hand of Nebuchadnezzar. Thus*
Jer. 52. v. 27. Iudah *was* carried away Captive *out*
Jer. 1. v. 1, 3. *of his owne Land.* And *the word of the Lord came unto Jeremiah in the dayes of Iehoiakim, unto the end of eleventh yeer of Zedekiah, unto the* carrying away Ieruſalem Captive *in the fifth moneth.* What words can plainer expreſſe the time when the Captivity of *Iudah* began?

2 Chr 36. v. 20. 21. *Them that had eſcaped from the ſword* carryed he away to Babylon: *where they were ſervants to him and his ſons, untill the reigne of the Kingdome of Perſia: to fulfill the word of the Lord by the mouth of Ieremiah, untill the Land had enjoyed her Sabbaths: for as long as ſhee lay deſolate, ſhe kept Sabbath, to fulfill* three ſcore and tenne yeeres. See here the 70. yeeres deſolation muſt be fulfilled from this Captivity in the end of *Zedekiah.*

4. Fourthly, becauſe if *Jehoiakim* were carried away captive in his third yeere, then muſt *Jeconiah's* Captivity be in the ninth yeere of *Nebuchadnezzar.* For
2 Chr. 36. v. 5 9. *Jehoiakim* reigned eight yeeres after that, and his ſonne

ſonne *Ieconiah* three moneths and ten dayes: But this is contrary to the Scriptures; which ſay directly, that *Nebuchadnezzar tooke Iehoiachin, alias Ieconiah, in the eighth yeere of his reigne.* And *Ieremiah* ſaies, *in the ſeventh yeere.* 2 K. 24. v. 12. Jer. 52. v. 28.

Fifthly, becauſe in the laſt chapter of *Ieremiah*, where the ſeverall Captivities are reckoned up, there is no notice taken of the Captivity of *Iehoiakim*, nor of the Captives at that time carried to *Babylon*, being none but a few children choſen out of *certaine of the children of Iſrael, and of the Kings ſeed, and of the Princes, ſuch as had ability in them to ſtand in the Kings Palace, and whom they might teach the learning and the tongue of the Chaldeans.* Whereas the Captivity of *Zedekiah* is there, and alſo in the 39. Chapter, and in the latter booke of the Kings and Chronicles largely related, as being the grand and moſt remarkable Captivity, *The Captivity of Iudah.* 5. Jer. 52. v. 28 29, 30. Dan. 1. v. 3. 4

From the beginning of the Captivity of *Babylon* unto the Commandement to reſtore and to build *Jeruſalem* againe, are 152. yeeres.

FOR,

The Captivity continued 70 yeeres. 2 Chr. 36. v. 21 Jer 25. v. 11 & c. 29. v. 10. Dan. 9. v. 2.

The next yeere after, being the *firſt* yeere of

Ezra 1.v 1 King Cyrus, *Iſrael* returned from Captivity.

Ezra 3.v.8. They began to build the Temple in the *ſecond* yeere of the ſaid Cyrus, And it was finiſhed in 29 yeeres after, *which was the ſixth yeere*
C.6.v.15. *of King Darius*, the ſon of *Hyſtaſpes*.

Of this Temple it was prophecied, that *the glory*
Hag. 2.v 9. thereof ſhould *be greater then of the former*; wch was, not in reſpect of the beauty in building, but becauſe
John 18.v 20. of the preſence of the Meſsiah, our Saviour, who ſhould teach therein.

Ezra 7.v.8. 11 Artaxerxes *in* the end of *his ſeventh yeer*, which was 52 yeeres *after* the finiſhing of the Temple, ſent *Ezra*, and gave him *Commiſsion to reſtore and to build* Jeruſalem *againe*.

Dan.9.v.21.24 Here began the 70. weeks revealed by the Angel *Gabriel* unto *Daniel*.

The ſaid times accompted are 152 *yeeres.*

Reaſons why it cannot be admitted that *Daniels* 70. weeks ſhould be accompted from the firſt yeere of King *Cyrus*.

1. The one is, becauſe the Angel ſaith expreſſely, that

that the 70. *weeks* muſt be accompted *from the going forth of the Commandement* to reſtore and to build *Jeruſalem*: which Commandement was not given forth by *Cyrus*; for the Commiſſion of *Cyrus* (twice rehearſed by *Ezra*) was onely *to build the Temple.* And though it be alſo true, that *Cyrus* gave Commandement *to build Jeruſalem*, yet he gave not Commandement *to reſtore Jeruſalem*: Whereas that Commandement which the Angel ſpake of, was both *to reſtore and to build Jeruſalem.* This was given forth by *Artaxerxes in the ſeventh yeere of his reigne*; As may be ſeene by the tenour of *Ezra* his Commiſſion. For *Ieruſalem* was then *reſtored* when the Lawes were taught, and Religion eſtabliſhed: and it was then *built*, when *Magiſtrates and Iudges* were ſet therein. Without Religion *Ieruſalem* could not be reſtored: without Magiſtrates it could not be called a City. To ſettle both theſe, *Ezra* onely received authority and had *Commandement.*

Dan. 9. v. 25.

Ezra. 1. & 6.

Eſa. 44. v. 28. & c. 45. v. 13.

Ezra 7. v. 11.

The other reaſon is, becauſe the Aſſertors of this opinion, when they come to particulars, doe groſſely rend in ſunder all Hiſtories, eſpecially of the *Perſian Monarchy*; and are forced to build on their own phanſies. As, That *Cyrus* after he took *Babel*, reigned but three yeeres: *Cambyſes* after his fathers death foure: But Mr. *More* will have it that *Cambyſes* reigned with his father ſixe yeeres, and one after his fathers death. Both alike true. For if *Cyrus* and *Cambyſes* reigned ſo ſhort a time, how could *Cambyſes,*

2.

Broughtons Advertiſement of corruption, pag. 11. See Mr. *More*, Tables.

Dan.10. v.13. compared with v.1.

ſes, the Prince of the Kingdome of Perſia, withſtand the building of the Temple 21. yeeres, as the Scriptures affirme; and are ſo underſtood even by Mr. *Broughton* himſelfe?

Broughton ibid.

See *Broughtons* conſent of Scripture, *Anno Mun.* 3500. And Mr. *Mores* Tables.

That *Darius* the ſonne of *Hyſtaſpes* (ſirnamed *Ahaſuerus*) *hindered the building of the Temple*; who is generally acknowledged to be the finiſher * thereof: and whoſe great favour and liberality unto the Jewes is not onely ſet forth in the Book of *Eſther*, but alſo in prophane hiſtories. And though it be true, that *in the beginning of the reigne of Ahaſuerus they wrote an accuſation againſt the inhabitants of Iudah and Ieruſalem*: yet this accuſation was ſo farre from hindering the building of the Temple, that it procured from *Darius*, alias *Ahaſuerus*, a Decree for the ſpeedy finiſhing thereof.

* *Joſeph. Antiqu. l.11. c.4. Func. fol.65. Buchol. pag.34 Sir W. Ral. Hiſt. l.3. c.5. Sect.3.*

Ezra 4.v.6.

Ez. 6.v.1. unto v.13.

That *Artaxerxes*, mentioned in the ſeventh of *Ezra*, was the ſame *Darius* mentioned before in the ſixth chapter, in whoſe reigne the Temple was finiſhed. But this cannot be. For *Ezra* ending his ſtory of *Darius* in the fixth chapter begins his ſeventh thus: *Now after theſe things in the reigne of Artaxerxes King of Perſia, &c.* Which words ſhew plainly that he ſpake of another King, and of things done long after *Darius*. Beſides, in the ſeventh yeere of *Artaxerxes*, *Ezra* had Commiſſion *to ſet Magiſtrates and Iudges over the people*, which could not be the next yeere after the finiſhing of the Temple, unleſſe we will ſuppoſe that *Zerubbabel* the Governour, and *Ieſhua* the High-Prieſt, and the other Magiſtrates, did all die together on a ſudden, as ſoon as the Temple was finiſhed.

Brouehtons Advertiſement; and Conſent.

Ezra 7.v.8.25.

Hag.1.v.1. Zech.4.v.6.

That

That *Xerxes hindered the building of the Temple*; That *Artaxerxes Longimanus was brother to Xerxes*; whom all Hiſtories with one conſent declare to be his ſonne: That he reigned but 36. *yeeres*: that *Artaxerxes Mnemon* reigned 11. *yeeres with his father, and* 10. *alone*; and infinite ſuch like abſurdities. *Broughtons Advertiſement pag.* 12. 13. *Mores* Tables.

Neither can they excuſe themſelves, becauſe of the diverſity of Writers touching the time of theſe Kings. For the beſt and ſoundeſt Writers doe not differ: *and that which is, and hath from time to time beene generally received, muſt be taken for truth.* But theſe follow none at all, and cannot ſo much as find one pur-blind Author to countenance their inventions. And therefore they doe cautiouſly omit the particular accompt of *Daniels* 70. weeks. *Vincent. Ler. contra Hæreſ. c.* 3.

But Mr. *More* tels us, that *Daniels* 70. *weeks muſt needs begin at the very end of their* 70. *yeeres captivity, or elſe the analogie of their* 70. *yeeres captivity, and* 7. *times* 70. *yeeres liberty, could not ſtand: and alſo the comfort were not ſo forcibly brought by the Angel, if there were any meane time betweene the end of their captivity, and the beginning of their liberty.* *An Object. Mores* Tables. *pag.* 94. 95.

To reſolve this, we muſt know, that *An analogy is a proportion, ſimilitude, or reſemblance, which one thing hath unto another.* Now that any intervenient time can deſtroy an analogie, is a meere paradoxe. For in matter of proportion and ſimilitude, neither time nor place are conſiderable. Betweene the Paſchall Lamb in the firſt Paſſeover, and the paſſion of Chriſt the Lamb of God, there was a true analogy: yet there interceded 1552. yeeres. Betweene the *Reſolved.* Exod. 12 v. 3. 21. Luke 23. v. 33.

Numb. 21. v. 9. John 3. v. 14.

lifting up of the Serpent in the Wilderneſſe, and the lifting up of the Sonne of man, there was a true analogy: yet there interceded 1512. yeeres. Betweene *Jonas* his being three dayes and three nights in the Whales belly, and the Sonne of man his being three dayes and three nights in the heart of the earth, there was a true analogy: yet there interceded about 820. yeers. Between Chriſts ſuffering, and the ſignes now adminiſtred in the Lords ſupper, there is a true analogy: yet the time ſince He ſuffered is more then 1600. yeeres. *Therefore* it is manifeſt, that the analogy betweene *Judah's* 70. yeeres Captivity and *Daniel's* 70. weekes may well ſtand, though the weeks doe not immediately begin in the end of the Captivity.

Jona 1. v. 17. Matth. 12. v. 40

Nor does any meane time betweene the Jewes Captivity, and their liberty, diminiſh the comfort thereof more then the 46. yeeres till the Iſraelites were peaceably poſſeſſed of the Land of *Canaan*, diminiſhed their comfort of being freed from *Egypt* the houſe of bondage.

From the commandement to reſtore and to build *Jeruſalem* againe, unto the death and paſsion of our Lord and Saviour JESUS CHRIST, are 490. yeeres.

FOR,

Dan. 9. v. 25.

It is expreſſely declared unto *Daniel*, *that from the*

the going forth of the Commandement to reſtore, and to build Jeruſalem, unto the Meſsiah, The Prince, *ſhall be 7 weeks* (ſo long it was before the Reformation could be fully perfected & Religion eſtabliſhed) *and 62 weeks* (which make 69. weeks) *and after 62. weeks,* in the week following (which added to the ſaid 69. maketh full 70. weeks) *ſhall* Meſſiah *be cut off, and He ſhall confirme the Covenant, &c.* Verſe 26. 27. So Numb 14. v. 34. So Ezek. 4. v. 5, 6. So Dan. 10. v 13 So Revel. 2. v. 10.

Now accompting each day for a yeere (as the Scriptures doe frequently) 70. weeks do amount unto 490 yeeres.

The full time from the Creation of *Adam*, unto the death and paſſion of our Lord and Saviour Jesus Christ, is 4000 yeeres and 10 dayes. Which *Ezek.* might happily intend by 4000 Cubites c. 47. v. 3, 4, 5.

A particular proofe of the times from the beginning of the Captivity of *Babylon* unto the death and paſsion of our bleſſed Saviour IESUS CHRIST, whereby the former computation, as alſo many places of the Scriptures, are cleared.

The firſt Monarch of Babylon.

Comp. 2 K. 24. v. 12. with c. 25 v. 27. Jer. 25. v. 1.

Nebuchadnezzar reigned 45 yeeres.

He began to reigne *in the* end of the *fourth yeere of Jehoiakim King of Judah.*

2 K. 24. v. 7. Dan. 2. v. 1. 28. 36. *Joseph. Antiqu. l.* 10 *c.* 7 & 11.

In the beginning of his tenth yeere, which was *the ſecond yeere of his reigne*, after he vanquiſhed *Pharaoh Nechoh*, Daniel told and expounded his dreame.

2 K. 25. v. 8. Jer. 52 v. 12. 27

The Captivity of the Jewes began in the beginning of the *nineteenth yeere* of his reigne; or, as it is, *Ier.* 52. *v.* 29. *in the* end of the *eighteenth yeere.*

2 K. 22. v. 3. 8.

From the finding of *the booke of the Law in the* 18. *of Ioſiah*, unto the laſt carrying away of the Jewes into Captivity *in the three and twentieth yeere of Nebuchadnezzar*, are 40. yeeres; which was the time of *the iniquity of the houſe of Iudah.*

Jer. 52. v. 30.

Ezek 4. v. 6.

Evilmerodach

Evilmerodach reigned 30 yeeres. *Melanſthon. l. 2. Chronic. de 1. Monarch. pag. 165. Sleidan. l. 1.*

Belſhazzar in the beginning of his foureteenth yeere was ſlaine; ſo that he reigned but 13 yeeres compleat.

Of theſe three *Ieremiah* ſpeaks, *c. 27. v. 6, 7.*

Note, that when *Cyrus* the *Perſian* overcame *Aſtyages* King of the *Medes*, (whom *Daniel* calleth *Ahaſuerus*) *Darius*, alias *Cyaxares*, ſonne of the ſaid *Aſtyages*, took upon him the Kingdome: but finding his ſouldiers to forſake him, and having no iſſue male, he forthwith gave his daughter in marriage unto the ſaid *Cyrus* (ſonne of *Cambyſes* the *Perſian*, and *Mandana* the ſiſter of *Darius*) and joyned him in the government, who was proſperous in warres, took *Babylon*, where he ſlew *Belſhazzar* in his drunkenneſſe, delivered the Jewes from Captivity, *ſubdued* many *Nations*: and was Dan. 9. v. 1. *Joſeph. Antiqu. l. 10. c. 12.* Xenoph de inſtit. Cyri. l. 1. & 8. Dan. 5 v. 2. 30. Ezra 1. v. 1. Iſa 45. v. 1.

The firſt Monarch of Perſia.

Darius reigned with **Cyrus** 1 yeere after *Belſhazzar* was ſlaine. Xenoph. l. 8. Sleid. l. 1.

Of this *Darius* ſpeaketh *Ezra, c. 6. v. 14.* and *Dan. c. 6. v. 1.* And of their joynt-reigne, *v. 28. & c. 8. v. 3. & Iſa. 21. v. 2. 9.*

In reſpect of which joynt-reigne *Darius* is ſaid to take the Kingdome of the *Chaldeans*, or *Babylon*; though indeed *Cyrus* was onely in that action: and *Darius* was by him *made King over the Realme of the Chaldeans.* Dan. 5 v. 30 31 Jer. 51. v. 11. Iſa 13. v. 17. *Melanſthon. 12. chron. de 2. Monarch. pag. 10.* Sr. W. R. *Hiſt l. 3. c. 3. Sect. 5.* Dan. 9. v. 1.

Cyrus after *Darius* his death 15 yeeres.

Ezra 4.v.24. Dan. 10.v.1,2. 4.13.

The building of the Temple went forward two yeeres, but from the beginning of the third yeere of *Cyrus* (accompting from *Darius* his death) *Cambyſes withſtood* it, and cauſed it to *ceaſe* 21. *yeeres*: which was, untill he himſelfe died. Allowing therefore eight yeeres unto him with *Smerdis the Mage*, it is plaine that he hindered the building in his fathers abſence 13. yeeres; Whereunto adding thoſe two yeeres, when it went forward, the time of *Cyrus* his reigne after *Darius*, was 15. yeeres.

Herodot. l. 3. Grimſton Eſtat. in the Chron. of Perſia, Sect. 1. 6

Cambyſes when his father *Cyrus* invaded *Scythia*, was appointed King according to the cuſtome of the *Perſians*, which was, to leave the neareſt in bloud to rule in the Kings abſence; In which Expedition *Cyrus* was at length ſlaine, and then *Cambyſes* reigned alone 7 yeers and 5 moneths.

Ezra 4.v.7.11. 23.

Ezra calleth him *Artaxerxes*, alias *Artahſhaſhte*, which was then a generall name unto the Kings of *Perſia*, as *Pharaoh* to the Kings of *Egypt*, *Cæſar* to the *Roman* Emperors, and at this day *Sophi* to the *Perſian*.

Beda de 6. ætat. mundi. Conſtant. Phryg. fol. 162. Buc. ol. pag. 33. Iſaac. fol. 132. Euſeb. chr. fol. 52. D. Melanct. l. 2. Chron. de 2. Monarch. p. 3. Ælian. hiſt. l. 12. c. 43. Grimſt. l. d. Sect. 8.

Smerdis *the Mage* reigned 7 moneths, which time is uſually added to *Cambyſes*.

Darius ſonne to *Hyſtaſpes* King by election, ſirnamed *Artaxerxes Ahaſuerus*, reigned 36 yeeres.

Of

Of whom *Ezra* 4. *v.* 5, 6. (where he is called *Ahaſuerus*) *v.* 24. *&* *c.* 5. *v.* 7. *&* *c.* 6. *v.* 14. (where he is called *Artaxerxes*) *v.* 15. 22. (where he is called King of *Aſſyria*) *Hag.* 1. *v.* 1. *Zech.* 1. *v.* 1. *&* *c.* 7. *v.* 1.

He was the husband of Queen Eſther, alias Hadaſſah. Eſth. 1. *v.* 1. compared with 1 *Eſdras* 2. *v.* the laſt, and *c.* 3. *v.* 1, 2. Eſth. 2. v. 7. *Func Chron. f.* 65.

Xerxes ſonne to *Darius*, in the fifth yeere of his reigne went with an innumerable hoſt againſt the *Grecians*; but after many battels, in the end of his 15 yeere, was utterly overthrowne both at Sea and Land, and brought into ſuch contempt, that preſently upon his returne into *Aſia*, he joyned his ſon *Longimanus* in the government, wholly giving himſelfe unto luſt and cruelty, and ſixe yeeres after was ſlaine by his Unkle *Artabanus*. Of whom, Dan. 11. v. 2. *Herodot. l.* 7. *Bucholz pag.* 36. 38. *Vide Strigel. Schol. hiſt. in Melanct. l.* 2. *Chron.*

His laſt ſixe yeeres are the ſame with his ſons, and therefore not to be accompted.

Artaxerxes, ſirnamed Longimanus, 40 yeeres.

Hiſt. ex Cteſia Perſicis. Euſeb. chr. f. 56. *Melanct. l. d. pag* 4. *Chriſtoph. Helvic fol.* 17.

Of whom *Ezra* 7. *v.* 7. *Neh.* 2. *v.* 1. *&* *c.* 5. *v.* 14. *&* *c.* 13. *v.* 6.

In the end of his ſeventh yeere he gave *Ezra* his Commiſſion; and then began *Daniels* 70. *weeks*. *Func. Comment. in Chronol. l.* 2. *Bucholz. p.* 40.

And in his twentieth yeere he gave *Nehemiah* Commiſſion *to repaire* ſome houſes, and to build Neh 2. v. 1. 8. 13 & c. 4. v. 1. 3. 7. 8. 13. to v. the laſt.

the wals of Jeruſalem; which accordingly was executed, although (as it was foretold to *Daniel*) *the ſtreet was built againe, and the wall, even in troubleſome times.*

Dan.9.v.25.

Hiſt ex Cteſiæ Perſicis. Chriſt Helvic. fol.18. Iſaacſ. Chron. fol. 140.

Xerxes
Sogdian *alias* Secundian } ſons to *Artaxerxes*, reigned ſeverally 2 moneths.

Sleidan. l. 1. Grimſt. l.d. Sect. 1. & 12. Buccolz pag. 43

Darius Nothus 19 yeeres.

Euſeb. Chron. fol. 57. Melanchth. l.d. pag 4.

Artaxerxes Mnemon 40 yeeres.

Metaſthenes. Ælian hiſt. l. 2. c. 17. Melanchth. l.d. ib. Func Chr. f 73. Sleidan. l. 1. Grimſt. l.d. Sect. 1. & 13.

Darius Artaxerxes ſirnamed Ochus 26 yeeres.

Beda. l.d. Metaſthenes. Func. Chr. f 74. Helvic ib. Grimſt. l.d. Sect. 1. & 13.

Arſames, alias Arſaces, alias Arſes, 4 yeeres.

Beda. l.d. Metaſthenes. Func. Chr. f. 74. Helvic ib. Grimſt. l. d. Sect. 1. 13. & 14.

Darius, whoſe firſt name was Colomannus, alias Codomannus, reigned 6 yeeres.

Of

Of whom *Neh.* 12. *v.* 22. *Joſeph. Antiqu. lib.* 11. *cap.*7.

This **Darius** was in three battels vanquiſhed by *Alexander the Great.*

1 Mac. 1. v. 1. *Joſeph. Antiqu. l.* 11 *c.* 8. *Elian hiſt. l* 8. *c.* 7. *& l.* 12. *c.* 43. *Juſtin. l.* 11 *Sleidan. l.* 1. *Grinſt. l.d Sect.* 14.

One Argument Mr. Broughton brings, wherewith (as he conceives) he diſproveth al computations but his owne; and it is drawne from the ages of *Zerubbabel, Jeſhua, Mordecai, Ezra,* and *Nehemiah*; which (ſaith he) muſt be ſtretched beyond all likelihood, if the Kingdome of *Perſia* continued above 130. yeeres.

An Obiect.

See *Broughtons* conſent of Scripture.

As to *Zerubbabel. Jeremiah* tels us, That *Jehoiakim*, alias *Jeconiah*, was *brought forth of priſon in the* 37. *yeere of his Captivity*, which was the 26. yeere of the Captivity of *Judah*; *and did eate continually before the King of Babylon, untill the day of his death:* which admit to be two yeeres after; then were 28. yeeres of *Judah's* Captivity paſſed. *Salathiel*, alias *Shealtiel*, was the ſonne of *Jeconiah* by ſucceſſion: *Salathiel* begat *Pedaiah*, *Pedaiah* begat *Zerubbabel.*

Reſolved. Jer. 52. v. 31. 33. 34.

Matth 1. v 12. 1 Chr. 3. v. 18. 19.

Now admit, that *Salathiel* immediately after he ſucceeded *Jeconiah*, begat *Pedaiah*, and that *Pedaiah* at 24. yeeres alſo begat *Zerubbabel*, (which probably was not ſooner) then was *Zerubbabel* 18. yeeres old in the firſt yeer of King *Cyrus*, and 48. when the Temple was finiſhed, in the reigne of *Darius Hyſtaſpes.*

Ezra 3. v 2. 1 Chr. 6. v. 14, 15. 2K 25 v. 18. 21

As to *Jeſhua*. He was the ſonne of *Jozadak*, alias *Jehozadak*, the ſonne of *Seraiah*, the chiefe Prieſt, who was ſlaine by *Nebuchadnezzar*. Now admit that *Jehozadak* was ten yeeres old when he was carried into Captivity, and that 30. yeeres after he begat *Jeſhua*; then was *Jeſhua* 40. yeeres old in the firſt yeere of *Cyrus*, and 70. when the Temple was finiſhed.

Eſth. 2. v. 5. C. 3. v. 7. C. 9. v. 1. 3. 2 Chr. 24. v. 15

As to *Mordecai*. Admit that he was five yeeres old when he was carried away Captive with *Jeconiah*, then was he 122. yeeres old in the 12. yeere of *Ahaſuerus*, when the two daies of *Purim* were *by the Decree of Queene Eſther* made feaſtivall; after which ſhould he live eight yeeres, he then died at the age of 130. which was not unlikely in thoſe times.

Neh. 2. v. 1 &c. 8. v. 3. 13. Gen. 35. v. 28.

As to *Ezra*. Admit that he was five yeeres old when his father *Seraiah* the chiefe Prieſt was ſlaine, then was he 170. yeeres old in the 20. of *Artaxerxes Longimanus*, when he *read and inſtructed the people in the words of the Law*: after which, ſhould he live ten yeers (though peradventure he lived not one yeer) he then died at the age of *Iſaac* 180. yeers old. And what unlikelihood is there but that God for the good of his Church might as well preſerve *Ezra* unto this age, as he did *Phinehas* the ſonne of *Eleazar* to a far greater, whom the Jewes affirme to have lived 300. yeeres?

Moſes Ægyptius in ſuo Miſna, ut citatur l. 2. cler. Genebr.

Nor will it further extend the age of *Ezra* to ſhew, that *Ezra* went into the Chamber of *Johanan*, and that he wrote the Books of the Chronicles in *Johanan's*

Iohanan's time. For *Iohanan*, alias *Ionathan, was the ſonne of Iehoiada, the ſonne of Eliaſhib, the ſonne of Ioiakim, the ſonne of Ieſhua.* Now admit each of theſe to be begotten in the thirtieth yeere of their fathers age, (obſerving what we ſpake before concerning *Ieſhua*) then was *Iohanan* borne in the fifth yeere of *Artaxerxes Longimanus*; and ſo *Ezra* might very well in the beginning of *Artaxerxes* his eighth yeere *go into the chamber of Iohanan*, who was then about three yeeres old. And what hinders but that he might *write the ſonnes of Levi, the chief of the fathers, in the Booke of the Chronicles, even untill the dayes of Iohanan*, ſeeing he lived in the 20. of *Artaxerxes*, at which time *Iohanan* was 15. yeeres old?

Neh. 12. v. v. 10 11.

Ezra 10. v. 6.

Neh 12. v. 23.

But if Mr. *Broughton* may prevaile, the ſaid Prieſts ſhall be much more forward in procreation. For he will allow but 87. yeeres from the Captivity of *Zedekiah* unto the 7. of *Artaxerxes*. Whence it follows, that though ten yeeres be granted to *Iehozadak* at the time of Captivity, yet every one of them muſt begin to beget children before 19. yeeres old, otherwiſe *Iohanan* could not be borne when *Ezra* came to *Ieruſalem*.

See *Broughtons* conſent of Scripture.

True it is, *Nehemiah* ſaith, that *the Levites and Prieſts were recorded unto the reigne of Darius*, but by whom this was done, he tels not; it is plaine, not by *Ezra*, for he wrote but *untill the dayes of Iohanan*. And though *Nehemiah* concludes, *theſe were in the daies of* Ioiakim, *and in the dayes of* Nehemiah *the Governour, and of* Ezra *the Prieſt, the Scribe*; yet it cannot be underſtood, that they were all of them in

Neh. 12. v. 22.

1 Chr. 9. compared with Neh. 11.

C. 12 v 26.

in every one of their daies, for that is impoſſible: but that all of them were in all their daies; ſome in the daies of *Joiakim*, ſome in the dayes of *Ezra*, ſome in the daies of *Nehemiah*.

As to the age of *Nehemiah*. Admit that he was 25. yeeres old when *he came to Jeruſalem*, and lived unto the end of the Perſian Monarchy, he was then 130. yeeres old when he died, which is nothing unlikely.

Neh. 2. v. 11.

Func. f. 174.

Thus we have the continuance of the Perſian Kingdome unto 210. yeeres, and probably the ages of *Zerubbabel*, *Ieſhua*, *Mordecai*, *Ezra*, and *Nehemiah*; without the diminution of the one, or ſtretching of the other beyond reaſon.

The firſt Monarch of Grecia.

Alexander the Great, after the full overthrow of *Darius*, reigned 7 yeeres.

Juſtin. l. 11. Bachelo. pag. 53.

Upon his death-bed he parted his Kingdome among his ſervants, ſuch as were honourable; who all after his death put Crownes upon themſelves, and ſoone fell into warres one againſt another. Of whom the chiefeſt were foure: *Seleucus* King of *Syria*, *Ptolomeus* of *Egypt*, *Antigonus* of *Aſia* the leſſe, and *Caſſander* of *Macedon*. And of theſe the two former excelled in power: between whom what leagues and conflicts ſhould be, *Daniel* foretold under the names of *The King of the North*, *and the King of the South*. For *Syria* lieth Northward, and *Egypt* South-

1 Mac. 1. v. 6. 9. Dan. 11. v. 5. to the 30.

Joſeph. Antiqu. l. 12. c. 1. Juſtin. l. 13. Sleidan. l. 1. Dan. 7. v. 6 c. 8. v. 8 21, 22. & c. 11. v. 3, 4.

Dan. 11.

Southward, from *Judea*. The *whole chapter is paraphraſed by Joſeph Hall Biſhop of Exceter.*

Note, That the **Grecian Kingdome** ſo often mentioned in the Books of the *Maccabees*, began 13 yeeres compleat after the death of *Alexander* the *Great*.

Func. fol. 75. Buckolz pag. 56

Antiochus ſirnamed **Epiphanes**, ſonne of *Antiochus* King of *Syria*, *a King of fierce countenance, a vile perſon*, that wicked root, after his brother *Seleucus* was dead, began to reigne in the end of the 137 yeere of the *Grecian Kingdome*.

Dan. 8. v. 23. & c 11. v. 21. 1 Mac. 1. v. 10. 2 Mac. 4. v. 7. *Joſeph. Antiqu. l. 12. c. 5.*

On the eighth day of the fifth moneth in the 141. yeere, *the tranſgreſſion of deſolation* began, and *the daily ſacrifice* decaied by the groſſe idolatry of thoſe, who (with the licence of *Antiochus*) joyned themſelves to the Heathen, and were ſold to do miſchief. And in the 143. yeere, he took *Jeruſalem*, polluted *the Sanctuary*, hindered, and afterwards forbad the daily Sacrifice, and compelled the Jewes to all manner of ambition. Whom *Mattathias* the Prieſt for ſome times couragiouſly and proſperouſly reſiſted; but he quickly deceaſing, *Judas Maccabeus* (according to his appointment) roſe up in his ſtead, and became both the Captaine and Governour of *Judea*, in the end of the 146. yeere of the *Grecian Kingdome*,

Dan. 8. v. 11, 12, 13. 1 Mac. 1. v. 13, 14. 15. 21. to the end of the ch. & c. 2. v. 6. to the 16. *Joſeph. Antiqu. l. 12. c. 7, 8.*

1 Mac. 2. v. 1. 19 to the 48. & v. 66. 70. & c. 3. 5 v. 1, 2. *Joſeph. l. d. c. 8.*

Antiochus having then reigned 9 yeeres.

1 Mac.9.v.3.18 Ioseph. l.d.c.9. & 19.

Iudas, ſirnamed **Maccabeus,** was ſlaine in the end of the firſt moneth of the 152. yeere, having governed 5 yeeres and 1 moneth.

1 Mac. 4.v.36. to the 60.

In the ſecond yeere of his government on the five and twentieth day of the ninth moneth, in the 148. yeer, he finiſhed *the cleanſing of the Sanctuary*, and reſtored the daily Sacrifice. So that from the time that *the tranſgreſſion of deſolation* began, and *the daily Sacrifice* decaied, unto *the cleanſing of the Sanctuary*, and the full reſtoring of the Sacrifice, are 6. yeeres 3. moneths, and 17. dayes; which containe thoſe 2300. dayes revealed unto *Daniel*.

Dan.8.v.13. 14.

1 Mac.12.v. 48. & c.13.v. 12.23. compare c. 11. v.19. 20. with c.13.v.41.42. Func.Chr.f.83. Buchulz p 79.

Ionathan the High-Prieſt, was taken priſoner and ſlaine in the end of the 169. yeere, having governed 18 yeeres.

1 Mac.13.v 42 & c.16.v.14.16 Ioſeph. Antiqu. l.13.c.11.& 14

Simon the High-Prieſt, and Prince of the Jewes, was treacherouſly ſlaine in the 11. moneth of the 177. yeer, having governed 7 yeers and 11 moneths.

1 Mac.16.v.23 24. Ioſeph. Antiqu. l. d. c.15. & 18.

Iohn, ſirnamed **Hyrcanus** the High-Prieſt, governed 31 yeeres.

Ioſeph. l.d.c.19

Ariſtobulus, who was the firſt that Crowned himſelfe King of *Judea*, reigned 1 yeere.

Alexander,

Alexander, ſirnamed Ianneus, 27 yeeres. *Ioſeph. l. d. c. 20 & 23.*

Salome, whom the *Greeks* call Alexandra, the wife of the ſaid *Alexander*, reigned 9 yeeres. *Ioſeph. l. d. c. 24.*

Ariſtobulus, compelling his brother *Hyrcanus* the High-Prieſt, to ſubmit unto a private life, took upon him both the Kingdome and Prieſt-hood; but in the third yeere of his reign he was taken priſoner by *Pompey*, and carried to *Rome*. *Ioſeph. l. 14. c. 1 & 8.*

Preſently after, *Gabinius* the *Romane* Generall, vanquiſhing *Alexander* the ſon of *Ariſtobulus*, erected five ſeats of Juſtice; The firſt at *Jeruſalem*, the ſecond at *Gadar*, the third at *Amatho*, the fourth at *Jericho*, the fifth at *Saphor* in *Galilee*, and ſo changed the Kingdome into an *Ariſtocracy*; which was immediately interrupted by *Ariſtobulus*, who eſcaped from *Rome*, but was ſoone taken by the ſaid *Gabinius*, and againe ſent back. *Ioſeph. l. d. c. 10.* *Ioſeph. l. d. c. 11.*

Ariſtobulus reigned (including the time of his Captivity) 3 yeers and 6 moneths *Ioſeph. ibid.*

Afterwards the ſaid Ariſtocracy continued 15 yeeres and 6 moneths. *Ioſeph. l. d. c. 15. ſchol. illuſtrat.*

Antipater by *Julius Cæſar* made Governour of *Judea*, in the end of the *third* yeere of his government placed (his two elder ſonnes) *Phaſaelus* over *Jeruſalem*, and *Herod* over *Galilee*. *Ioſeph. l. d. c. 15. & 17. ſchol. illuſtrat. Func. Chr. fol. 89.*

Joſeph.l.d.c.25. ſchol. illuſtr. Func.chr.ibid.

Phaſaelus and **Herod**, when they had governed 3 yeeres, were diſplaced by the *Parthians*.

Ioſeph.l.d.c.24 & l.15.c.1. ſchol. illuſtr. Func.Chr. ibid.

Antigonus, ſonne to *Ariſtobulus*, by the *Parthians* made King, reigned 5 yeeres.

Joſeph.l.14.c. 26.& 28.l.15. c.1.& l.17.c. 10. Func.Chr.f.91.

Herod before named, was by the *Romanes* declared King of *Judea*, and by their help overcame *Antigonus*. After which he was ſirnamed the *Great*, and reigned 34 yeeres.

Of whom *Matth.* 2.*v.* 1. to the 19. *Luke* 1.*v.*5.

Ioſeph. Antiqu. l.15.c.ult. Bucholz.p.128

He was nine yeeres and ſixe moneths in repairing *Zerubbabels* Temple; which was in building (including the times of interruption) 29. yeeres. *Solomon's* was built in ſeven yeeres and ſixe moneths. Now adde theſe three ſummes together, and according to the Jewes manner of ſpeaking, (which they frequently uſed for memory ſake) The *Temple was in building* 46. *yeeres.*

John 2.*v.*20.

Ioſeph.l.17.c.10 Func.Chr.f.91.

Our Saviour **Ieſus Chriſt** was borne in the beginning of the 34. yeere of *Herod.*

Euſeb.Chr.fol. 69.D. Beda.l.d.Polan. Syn.Theol.l.6. c.27. Baron. appar. ad Annal. Eccl. Chemnit.Harm. Evangel.c.8. Luke 2.v.1.

And in the beginning of the 42. yeere of *Auguſtus*, accompting from the death of his predeceſſour *Julius Cæſar.*

At that time *Auguſtus* made *a Decree that all the world ſhould be taxed.*

Gen.49.v.10.

Note, That when *Jacob* ſaid, *the Scepter ſhall not depart from Judah, untill* **Shiloh** *come*, It is not

to

to be underſtood that the Crowne ſhould continue in the Tribe of *Judah* from the time of the ſaid Prophecy untill *Chriſts* comming. For before *David* the Prophecy tooke no effect; And after *Zedekiah*, even untill the *Maccabees* (excepting onely *Zerubbabel* and *Nehemiah*, who yet were no Kings, nor abſolute Governours) it is altogether uncertaine who ruled in *Judea*: and from the *Maccabees* untill *Chriſt*, it is manifeſt the ſupreme authority was not in the Tribe of *Judah*. The true ſenſe thereof is, That after *Davids* reigne, in whom the Prophecy firſt took effect, *The Scepter*, that is, the right and juſt title unto the Crowne, *ſhould not depart from the* Tribe of *Iudah untill Chriſt came*; which is clearely proved by Saint *Matthew*. But at our *Saviours* birth or comming the Jewes were not onely diſpoſſeſſed of the Crowne, but alſo had loſt the very right and title thereunto, by ſwearing fealty unto King *Herod* not long before: and ſo *Iacobs* Prophecy was fully accompliſhed.

Calvin. inſtitut. l.1.c.8. Sect.7.

Neh 5 v.14.15 Ezek.21.v.25, 26,27. Geneb. Chr.l.1.

Comment. vulg. in 1. Matth.

Matth.1.v.1.to the 17.

Baron. apparat. ad Annal Eccl. Chemnit. Harm. Evangel.c.2.

Archelaus ſucceeding his father *Herod*, reigned 3 yeeres, but was then degraded by *Auguſtus Cæſar*, and made Preſident onely of halfe *Herod's* Kingdome; the other halfe was divided betwixt *Herods* two other ſonnes, *Philip* and *Antipas*. Seven yeeres after *Auguſtus* confined the ſaid *Archelaus* for his Tyranny unto *Vienna* a City of *France*, where he died.

Matth. 2. v.22. Ioſeph. Antiqu. l.17.c.10. & 13. Gerhard. Comment. in Harm. Evang. c.10. Ioſeph.l.d.c.ult.

Herod, ſirnamed Antipas, and Philip,

Luke 3. v. 1. at the aforeſaid diviſion of *Herod's* Kingdome, were by *Auguſtus* made *Tetrarchs*, the former of *Galilee*, the latter of *Iturea, and of the Region of Trachonitis.*

Matth. 14. v. 1. This *Herod* beheaded *Iohn the Baptiſt*, and was by our *Saviour* termed *a Fox*, for his deceit and treachery: Whom Saint *Mark*, uſing the phraſe of his owne people, calleth *a King*; And in reſpect of his power and greatneſſe it is, that the Scriptures place him before his elder brother *Philip*.

Mark 6. v. 14. 26. Luke 9. v. 7. & c. 13. v. 32.

Ioſeph. Antiq. l. 17. c. 13. & l. 18. c. 3 ſibel. illuſtr. Func. Chr. fol. 91. 92. *Our Saviour* **Ieſus Chriſt** was crucified when *Herod the Tetrarch* had governed 29 yeeres, and about 3 moneths.

Euſeb. Ch. f. 71. Beda. l. d. Genebr. chr. l. 2. Baron. Annal. Eccleſ. f. 101. & 169. Gualterius Tom. 2. Ioſeph. Antiq. l. 18. c. 3. And in the eighteenth yeere, about the beginning of the fourth moneth of *Tiberius Cæſar*, who ſucceeded *Auguſtus*, having reigned 57. yeere.

Func. Chr. f. 92. Iſaacſ. pag. 184. And in the ſeventh yeere of *Pontius Pilate*, Governour of *Iudea*.

Ignat. ad Trall. Niceph. Hiſt. Eccleſ. l. 1. ſub finem. Polan. Syntag. Theol. l. 6. c. 18. Baron. Annal. Eccleſ. 169. Gordon. Leſnor. Chr. Tom. 2. Apparat. c. 4.

The age therefore of our Saviour was 33. yeeres and about three moneths.

And may be thus ſet forth in particular.

Upon

Upon the expiration of the 30. yeere of *His* age, *He* was baptized and entred into *His* Miniſtery; though *He* did not publikely ſhew *Himſelfe*, till *Iohn* was caſt into priſon, which was almoſt a yeer after. Luke 3. v 21. 22, 23. comp. with Numb. 4. v. 23. 30. 47. Matth. 4. v. 12. 17. Mark. 1. v. 14. *Chemnit. Harm. Evangel. c. 17. & c. 22. Ioſeph. Antiqu. l. 3. c. 10. Scalig. de emend. temp. l. 6.*

Neither can any inconvenience follow from the ſeaſon of the yeere, that *Chriſt* ſhould then go into the river *Iordan* to be baptized. For in *Iudea* there is very little winter, and that onely in *October*, and the beginning of *November*. And the Scriptures tell us, that on the ſecond day after the *Paſſeover*, which was the 16. day of the moneth *Abib alias Niſan*, and is with us the 27. of *March*, *a ſheafe of the firſt fruits of Harveſt* was offered. *Chemnit. Harm. Evang. Prolog. c. 3.* Levit. 23. v. 5. 6 10. 11. comp. with Deut. 16. v. 1. 9, 10.

The firſt *Paſſeover* after *His* Baptiſme was about the end of three moneths, *Iohn* 2. *v.* 13. 23.

The ſecond *Paſſeover* is expreſſed, *Iohn c.* 5. *v.* 1. where the word **Feaſt**, by way of eminency is put for the *Paſſeover*, which was the chiefeſt feaſt of the Jewes. So *Matth.* 27. *v.* 15. So *Iohn* 4. *v.* 45. compared with *c.* 2. *v.* 23. So *c.* 11. *v.* 56. So *c.* 12. *v.* 1, 2. So *c.* 13. *v.* 1. 29. *Gemhr. l. 2. Chemnit. Harm. Evangel. c. 45.*

The third *Paſſeover*, *Iohn* 6. *v.* 4.

The fourth *Paſſeover*, *Iohn* 13. *v.* 1. On the Eve whereof *Our Saviour* was crucified, which the Jewes call *the Preparation day*; And was the 25. day of *March*, on which day *He* was alſo conceived in the wombe. Mark. 15. v 42. John 19. v. 31. 42. *Auguſt. de Trin. l. 4. c. 5.*

From whence theſe particulars are manifeſt.

1. *That* from the beginning of the Captivity of *Babylon*,

Babylon, unto the first of King *Cyrus* are 70. yeeres; from thence unto the end of the 7. of *Artaxerxes Longimanus* are 82. yeeres; which added together, make 152. yeeres. And from thence unto the death and passion of *Our Saviour*, are 490. yeeres, or, as the Angel informed *Daniel*, 70. *weeks*; In the end of which last yeere of the said 490. *Our Saviour* was crucified.

Dan. 9. v. 24.

2. *That* neere the midst of the last week of the said 70. *Our Saviour* entering into *His* Ministery, began to *cause the Sacrifice and the Oblation to cease*, but by *His* death *He* did utterly abolish them; which was signified when *the vaile of the Temple rent in twaine.*

Dan. 9. v. 27. John 4. v. 23. Matt. 27. v. 51. Mark. 15. v. 38

3. *That* neere the 25. day of *December*, and most probably on that day *Our Saviour* was borne.

August. in Psal. 132. & de Trin. lib 4. 2.

Chrysost. in c. Luc. 1 v 29. Niceph. Hist. Eccles. l. 1. c. 12. Paul. Oros l. 7. c. 7. Genebr. l. 2. Baron. Apparat. ad Annal. Eccles. sub finem. Chemnit. Harm. Evangel. c. 8. Gordon. Lesnor. Chr. Jon. 2. in apparat.

Lastly, That from the Creation of *Adam*, unto the birth of *Our Saviour*, are 3966. yeeres, 9. moneths, and 10. daies. Unto which 9. moneths and 10. daies, adding the 5. dayes before the Creation of *Adam*, and then accompting 9. moneths and 15. dayes from the 25. of *December* backwards, It is evident that the world began on the 10. day of *March*, when the Sun entereth into *Aries*, and makes the *Equinoctial.*

Gen. 1. v. 23. Exod. 12. v. 2. compared with c. 13. v. 4. *Beda de ratione Temp. c. 28. & 40. Polan. Synt. Theol. l. 5. c. 7.*

Soli Sapienti DEO, *sit laus & gloria in omne ævum*, Amen.

FINIS.

Imprimatur, Joseph Caryl.

The



The French Ambaſſador arived. The Scots Army advanced.

The weekly Account. {Numb. 6. / Octob. 11.

Containing theſe particulars.

1. *The advancing of a hundred thouſand pounds of advance money for the Scots.*
2. *A true relation of Prince* Roberts *returne to Oxford, and how ill he ſped with his plundring journey in Northamptonſhire and Warwickeſhire.*
3. *The plundring of the towne of Nottingham by the Cavaliers, and of the plundring of the Cavaliers by Sir* John Gel.
4. *The arrivall of the French Ambaſſadour, and his not prevailing with the Parliament for the releaſement of Mr.* Montague.
5. *A relation of ſurprizing of two of the Commsittees by Sir* Lewis Dives *at Ampthill in Bedfordſhire.*
6. *The invading of Redding by his Majeſties forces, and their fortifying of that Towne.*
7. *A true relation of the preſent condition of the Towne of Hull in Yorkeſhire, and of the Towne of Lynne in Norfolke.*
8. *A true relation concerning Sir* Nicholas Criſpe, *who this weeke is to be tried at Oxford for his life.*
9. *Ill newes from the Weſt, concerning the beſieging of Dartmouth and Plimouth.*
10. *Two Ordinances of the Lords and Commons, concerning the Exciſe of Wines, &c.*
11. *The relation of Sir* William Wallers *laying downe his Commiſſion.*
12. *The lamentable condition of Okingham in Berkeſhire, plundred by the Cavaliers.*

This is Licenced and Entred in the Hall-Booke, according to Order.

LONDON,

Printed for *Philip Lane* at Grayes-Inne Gate.

October 11. 1643.

THE WEEKELY ACCOMPT OF Certain Special and Remarkable PASSAGES From both Houſes of PARLIAMENT, and other Parts of the Kingdome.

From Wedneſday the 4. of October, to Wedneſday the 11 of the ſame, 1643.

I Told you the laſt week, I ſhall be diligent in the inquiry and in the relating of the truth, and this week I ſhall be carefull to performe it, howſoever his Excellencies Army being not yet advanced towards Redding, and Sir *William Wallers* forces continuing ſtill about Staines, no great matters for Field-ſervice can either be expected or performed.

Wedneſday the 4.

This day there was a Committee appointed from the Parliament to ſit in London concerning the ſpeedy raiſing of Advance Monies for the Scots, which though the Court-Mercury would make the world believe that it is a thing almoſt impoſſible to procure, yet he ſhall find (for all the Bug-beares of ſuch great ſummes with which he thinks to fright us from the undertaking of it, and the world from believing it) that a ſpeedy order will be taken for procuring of monies for them, who preferring the danger of true Religion and the juſtice of our Armes above their owne neceſſities or any reſpects whatſoever, will be contented with farre leſſe ſummes, and are already on their advance to aſſiſt us with their perſons as they have before done with their prayers. And that it better may appear that we are as ready to ſet forward them, as they are to be helpfull unto us, at a conference this day of both Houſes the Lords declared their concurrences with the Commons (although the Court-Mercury would falſely perſwade the world that ſome of our Lords are of another mind) for their abſolute allowance of the Articles of the Treaty with the

Scots and confirmed their agreement for their ſending of their forces into this Kingdome, which as it cheerefully was performed ſo it carefully was provided that the ſaid Articles of Agreement and Letters to our Commiſsioners reſiding now in Scotland ſhould immediately bee diſpatched; which will prove a happy incouragement to the Scots, and whet their ſwords with active reſolutions when they ſhall underſtand how freely the Parliament and Kingdome of England have for matters of ſubſtance conjoyned in all particulars to ratifie their deſires.

And whereas a report was ſpread that Prince *Rupert* was gone to cleere Shrewsbury, it is for certaine that Prince *Rupert* who was ſaid with foure thouſand horſe to goe down to raiſe that ſiege is returned now to Oxford, his deſigne it appeares reached not ſo farre as Shrewsbury, it was only one of his old journies a plundering buſineſſe into Northampton and into Warwickſhire, neither did the event anſwer his expectation for being laden (as ſo much haſt would give him leave) with the ſpoyles of thoſe countries, the Northampton forces that were for the Parliament, with the aſſiſtance (as 'tis informed) of ſome ſupplies from Coventry did watch their opportunity to ſet upon him, which was done with ſuch dexterity and perſecuted with ſo much courage and ſucceſſe, that falling upon his Reere, as they were on their returne to Oxford, they did cut off ſome of his horſe, took many Priſoners and a good quantity of their plunder, which was a welcome to Northampton as it was meant to come to Oxford, both monie and proviſion being ſtill ſcant enough at Oxford.

Thurſday.

And here I cannot but in the firſt place much admire at the impudence of the Malignants in this City. Twice this day did ſeverall letters come into my hand which expreſſely did imply the taking of the Towne of Hull by the Marqueſſe of New-caſtles forces, which (as I conceive) are projects made on purpoſe by the Malignants that are Priſoners here in London, who having nothing elſe to doe by ſuch falſe impoſtures doe flatter themſelves with vaine hopes and lies, and then impoſe them upon others to believe them, but the certaine truth is that Hull is in a farre better condition then they would have us to believe, for though the Marqueſſe of New-caſtle had made his aproaches neare unto the Towne, and had ſhot many bullets from his great Ordnance into the Towne of about 35 weight, yet ſince the firſt beginning of the ſiege (the caſualty of this fire at one of their block-houſes onely omitted) they have received no conſiderable loſſe, and the laſt information we have received from thence is, that the Religious and the Noble Lord *Fairfax* made a

ſally

ſally out of the Towne upon them, and maugre all their numbers which were ſaid to be at leaſt fifteen thouſand ſtrong, the ſaid valiant Lord did beat them out of two of their works with the loſſe of many of their men and ſome Priſoners, and forced them to retreat the length of a mile farther off the Town unto their old refuges for protection. Neither are they in any want for Corne or Ammunition, the Earle of Mancheſter having ſent to them from Lyn a ſupply of all ſuch things whereof they ſtood in need, Mony is the onely thing which now they want, which the wiſdome of the Parliament is taking ſpeedy care to ſupply them with. And for the Marqueſſe of New-caſtle, beſides that the undoubted Invaſion of the Scots doe counſell him to look on many places more about him aſwell as upon Hull, yet if there hath happened ſo much rain in thoſe quarters as there hath fallen in theſe parts, it will inforce him to remove to ſome place elſe to provide for his winter quarters.

We heare from Lyn that all things are there ſecure, they have diſplaced many of their Magiſtrates whom they conceived to be ill affected to the Parliament and true Religion, and put in their places very ſufficient Perſonages in whoſe honeſty and good affections to the State and Kingdome they may confide, it is yet reported that within that Towne they did conceale and excuſe many of the Delinquents which before it was beleagnerd came thither for protection, there being abundance in that County which ſtood privately and underhand in the defence of the Army raiſed by the King, but now ſuch a courſe will be taken that they will carefully be detected, neither will there be any more harbour for ſuch cloſe and dangerous Delinquents,

We heare from Oxford that the Lord *Grandiſon* and Mr. *Barty* brother to the now Earle of Lindſey are dead of the wounds which they received at Newbery, and that what not long ſince the King did write unto the Queene concerning the Lord *Cottington* that hee knew no man fitter to bee treaſurer then himſelfe to be now made true, and the Lord *Digby* heretofore accuſed of high Treaſon made Secretary of State in the Lord *Falklands* roome.

Friday.

But all the Fugitives from the Parliament meet not with the like ſucceſſe, for it is reported Sir *Nicholas Criſpe* is to be tryed for his life, for killing of a Gentleman that was a Commander in the Kings Army in a Duell, and for running away, and (as it is alleaged againſt him) for betraying his Troupes at Cirenceſter to the Parliaments Lord Generall.

The French Embaſſadour extraordinary this day came to London, with great ſolemnity he was welcomed by one of the Lords and ſome of the Commons of the Parliament at Graveſend and conducted to Somerſet Houſe in the

Strand they doe mightily extoll him for his valour and his wiſdome. It is reported that he hath made Peace in two Kingdomes already, I pray God he may be ſo happy as by prevailing with the King to returne unto his Parliament, he may conclude a Peace in this Kingdome before the unnaturall ſword concludes all in a moſt diſmall Tragedie. He wrote a letter to the Houſe of Lords for the releaſement of Mr, *Walter Montague*, adding that he was a ſervant to the Queen of France, and imployed by her to carry letters to their Majeſties of England, and he joyned to his requeſt, ſome high expreſſion. But his Excellency the Earle of Eſſex in a ſhort ſpeech declared to the Houſe of Commons from the Lords, that the reaſons upon which the ſaid Mr. *Montague* was attached, were ſo urgent, that they could not condeſcend to his enlargement, to which the Houſe of Commons agreed with the Lords, and a Committee of both Houſes were appointed to give an anſwer to the Embaſſadours letters,

Out of the Weſt it is informed that two Armies of Cavaliers out of Devonſhire and Cornwall have marched towards Plimouth and Dartmouth with a reſolution to beſiege both townes at one time, that one towne ſhould not be able to aſſiſt another. It is alſo informed that two hundred and fifty barrells of Gun-powder are brought from Flanders into Dorſetſhire, and that at *Haure de grace* in Normandy greater ſtore of Gun-powder and other Ammunition is making ready for Weymouth and the uſe of the Cavaliers, which it may be happily met withall at Sea, and being ſurpriſed by the Parliament ſhips it may be imployed to a better purpoſe, ſo it may ſerve to admoniſh us that ſince other Nations are ſo forward to aſſiſt them in this unnaturall warre to joyne hands and hearts together, not doubting but the great God of heaven will crowne with his bleſsings all endeavours which are for the ſetling of true Religion, and the eſtabliſhing of our Lawes and Liberties. Towards the advancement of ſo good an end. We underſtand for certainty that the Scots are come to Barwick 5000 ſtrong, and that 3000 more are immediately to follow them, and that the full body of their Army which is to make 21000 will be on foot with all ſpeed; that the great Engliſh ſhip called the Lion had landed 22 pieces of Ordnance at Barwick for the Scots imployment, and that 16 Scottiſh Lords were to come along with their Army; that Generall *Leſley* was gone into Galloway to receive 6000 Scots out of Ireland, and to ſend thither the like number of new ſouldiers to ſupply their places.

Saturday.

This day the Committee for the Exciſe of Wines did report unto the Houſe of Commons that in conſideration of Exciſe which the Vintners are ingaged to pay, they ſhall henceforth retayle all Spaniſh Wines after the rate of 14

pence

pence the quart, and their French wines at eight pence a quart, for which rates it was agreed that an Ordinance of Parliament ſhould ſuddenly be publiſhed to confirme it. There was alſo a Committee of the Commons, and of the Aſſembly of Divines, that in the Common Hall in London conſulted with the Citizens for the ſpeedy raiſing of a hundred thouſand pound for advance of the Scotch Army, aſſuring them that the ſaid money ſhould not onely be repayd ſuddenly out of the moneyes which is procuring now in forraigne parts upon the publicke Faith of both Kingdomes, but that for the ſaid ſummes the Scotch would immediately bring in an Army of one and twenty thouſand men, and maintaine them with it full three moneths, without asking one penny from the State; to incourage them in this there were ſundry perſwaſive ſpeeches made, importing how much their ſpeedy aſſiſtance did concern them, to which the Citizens gave a ready eare, declaring how forward they were, and would be to the utmoſt of their abilities to comply with their deſires, and the ſervice of the State: immediately a number of them ſubſcribed for very conſiderable ſummes, and the matter being tendred to the Common Counſell, it is verily beleeved that a ſpeedy Order will be taken for the raiſing of the ſaid money. And that there may be a defect in nothing which may ſerve to exhort them to the ſaid loane, there was an Order to be read in every Church for the ſtirring up of the people to ſubſcribe towards the raiſing of the ſumme, to which with much cheerfulneſſe they doe declare their forwardneſſe, ſo that this Army of the Scots falling on the Newcaſtle forces on the North of Yorkſhire, the Earle of Manchester, the Lord *Fairfax*, and Colonell *Cromwel* on the South, and the forces of Lancaſhire in the Weſt, it will be a happy meanes to free all the North from the inſolence and the tyranny of the Popiſh and malignant forces.

There is ſomewhat here to be inſerted, which indeed belonged to the paſſages of the day before, and that is of the entring into Redding by the Kings forces in Berkſhire, and into Newport-pannell in Northamptonſhire, where they intend to make their winter quarters; as alſo of the taking of two of the Committee at Ampthill, not far from Bedford, who were met as a Committee for the ſequeſtration of malignants and delinquents eſtates, they were ſurpriſed by Sir *Lewis Dives*, and carried priſoners to Oxford and to Abington, but to be rid of ſuch bad neighbours, his Excellency the Earle of Eſſex with a brave Army, made puiſſant by ſix Regiments of the trained Bands of London, is preparing to march towards Redding, the poſſeſſing of that towne by his Majeſties forces being of great conſequence and prejudice to the City of London in many conſiderations, and to the Counties adjoyning to it.

We heare from Nottinghamſhire that ſome troopes at Newarke underſtanding that the City of Nottingham was but weakly guarded by the Parliament forces

forces, and that they kept in the Caſtle altogether, they fell upon the City, and plundred a great part of it, which Sir *Iohn Gell* at Darby underſtanding, he unexpectedly did fall upon them, and tooke many of the Cavaliers priſoners, and one Alderman of that City, who was a great malignant, with which priſoners and ſome other booty he returned ſafe to Derby.

Monday.

Our ſad Informer aſſures us that his Majeſties forces have lately invaded the town of Okingham in Berkſhire, and practiſed all the moſt barbarous cruelty which malice or fury could invent, for what the ſword left untoucht the rage of the flame devoured, there was no moderation obſerved in the eſtates of poore or rich, well affected or malignant, they diſtinguiſht not twixt friend or foe, but whatſoever goods did come into their hands, it was accounted lawfull plunder; they have made the inhabitants the unparalleld ſubjects of diſtreſſe, and turned their towns into a wilderneſſe, yet for all this their miſerable neighbours come in throngs to fortifie the towne of Redding, which yet cannot ſo ſtrongly be guarded, but it is hoped the ſpeedy courage of the Parliament forces under the command of his Excellence the Earle of Eſſex, will overtake theſe plunderers, and forcing them from their dens will give to the diſtreſſed towns and villages there adjacent an abſolute releaſment from their tyranny.

There were ſome remarkable Orders which were paſſed this week within both Houſes of Parliament, of which one was an Order for the taking away of all ſuperſtitious Veſtures and Habiliments, as Copes, Surplices, and the like, from the Abbies and Cathedrall Churches, although prohibited, yet ſtill uſed in Weſtminſter and other places. There was alſo an Order for the bringing of the Archbiſhop of Canterbury to a triall at the Kings Bench barre the next Terme. The malignants about the towne have often times ſuggeſted and reported that the ſaid Biſhop was kept ſo long in priſon, and his triall ſuſpended, becauſe the Parliament could alledge nothing againſt him, but now it will appeare that the high treaſon of which he was indicted, and the charges which were brought againſt him will be ſufficiently proved, and he left to the juſtice of the law to ſatisfie for his offence. The third was a conſultation in the Houſe of Commons the laſt Saturday, for the better explanation of ſome particulars in Sir *William Wallers* Commiſſion, and for the amendment of ſome clauſes, and for the enlargement of it.

Tueſday.

But that true and noble Patriot of his Country Sir *William Waller*, knowing how incompatible in their high nature theſe Commiſſions are, hath ſubmiſſly unto his Excellency the Earle of Eſſex laid downe his Commiſſion, who truly weighing his great abilities, and what ſervice he hath done the State, will without doubt on his returne gratifie his great deſerts with a new commiſſion.

FINIS.

AN 16.

ORDINANCE

OF THE

LORDS and COMMONS

IN

PARLIAMENT:

For Aſſeſsing of all ſuch Members of either of the Houſes of Parliament, as have, or ſhall abſent themſelves therefrom, or are in actuall Warre, againſt the *PARLIAMENT*:

And that the Mannors, Meſuages, Lands, Tenements, Rents, Reverſions, Profits, and Hereditaments, of ſuch as have not, or ſhall not ſatisfie their Aſſeſſements, ſhall be letten for ſecurity of Monies, to be lent by any perſons for preſent ſupply of the Army raiſed by the

PARLIAMENT.

Ordered by the Lords & Commons in Parliament, that this be Printed and publiſhed.
Joh. Browne Cler. Parliamentorum. H. Elſyng Cler. P. D. Com.

Octob. 11. Printed for *R. Dunſcomb.* 1643.

AN ORDINANCE OF THE LORDS and COMMONS IN PARLIAMENT:

Die Lunæ 9. Octob. 1643.

FORASMUCH as diverſe Members of both Houſes to the great diſ-ſervice of the State & contrary to the truſt repoſed in them, have beene in actuall warre againſt the Parliament, or have abſented themſelves from the ſaid Houſes, and yet have enjoyed their Lands, Rents, and Eſtates, and imployed the ſame in fomenting and maintaining this unnaturall Warre: It is thereupon Ordered by the

Lords and Commons assembled in Parliament, That the Assessors nominated and appointed, or to bee nominated and appointed by the Committee of Lords and Commons for advance of money by vertue of the former Ordinances sitting at *Haberdashers hall London*, shall have power to Assesse all such Members and Assistants of both or either of the Houses of Parliament, which are now absent, or shall hereafter absent themselves from either of the said Houses, or are, have beene, or shall be in Actuall warre against the Parliament, (whose estates have not yet beene sequestred, and who have or shall bee voted in both or either of the said Houses in that behalfe) the twentieth and fifth part of their estates, in like manner as they had power to Assesse other persons by vertue of the said Ordinance. And the summes of Mony so Assessed shall be levied and recovered, in such manner as by the Ordinances for the twentieth and fift part is respectively provided.

And after the said summe of Mony shall be so levied, the said Committee for advance of Mony are hereby required to returne a certificate to the Committee of Lords and Commons for sequestrations of the Estates so Assessed, that the said Committee may proceed therein according to the Ordinance for sequestration.

And for as much as divers persons have beene Assessed according to the said Ordinances for the twentieth and fifth part, and other Acts and Ordinances of Parliament for raising of Money, and have

have not ſatisfied the ſummes on them Aſſeſſed, but abſent themſelves, or obſtinately refuſe to pay the ſaid Aſſeſſements;

Be it therefore Ordained by the Lords and Commons in Parliament aſſembled, that the Committee of Lords and Commons for advance of money and other neceſſaries for the Army, ſhall have power, and are hereby required to nominate and appoint ſuch perſons as they ſhall thinke fit for the purpoſes hereafter mentioned. Which perſons ſhall have power, and are hereby authoriſed for the better ſecuritie of repayment of ſuch ſumme or ſums of mony (with intereſt not exceeding eight li. *per Cent.* for the forbearance of the ſame,) as ſhall be advanced or lent by any perſon or perſons for the ſupply of the Army raiſed or to bee raiſed by the Parliament, to Let, Set and Demiſe, all and every the Mannors, Lands, Tenements, Rents, Reverſions, Profits and Hereditaments whatſoever, of all and every ſuch perſon or perſons as are or ſhall bee Aſſeſſed upon or by vertue of this preſent Ordinance, or any other former Acts or Ordinances of Parliament for raiſing of Money, and have not or ſhall not ſatisfie the ſame, for and untill ſatisfaction ſhall be made of the ſeverall ſummes of money by ſuch perſons reſpectively, to be paid, or by his Heires, Executours, Adminiſtrators or Aſſignes, or ſhall bee raiſed out of the Rents, Iſſues and Profits of the ſame. And all Farmers, Tenants and Occupiers of the ſame Mannors, Meſuages, Lands, Tenements, and Hereditaments, are hereby required

to pay their Rents reſpectively, to grow due unto ſuch Perſon or Perſons to whom the ſame Mannors, Meuages, Lands, Tenements, and Hereditaments ſhall be aſſigned, ſet, ſet, or demiſed as aforeſaid.

And in caſe of refuſall, it ſhall be lawfull for the perſons to whom ſuch Mannors, Meſuages, Lands, Tenements, and Hereditaments ſhall be ſet, let, or demiſed, as aforeſaid, to enter and diſtraine, and take all other Advantages of forfeiture, or reentry, as the Perſons Aſſeſſed, or to be Aſſeſſed as aforeſaid, might have done to all intents and purpoſes. And the ſaid Perſons to whom the ſaid Mannors, Meſuages, Lands, Tenements, and Hereditaments, ſhall be let, ſet, or demiſed as aforeſaid, and their Aſſignes, & all Farmers, Tenants, & Occupiers of the ſame ſhall herein be protected and ſaved harmeleſſe by the power and authority of both Houſes of Parliament. And it is hereby declared, that ſuch further power and authority ſhall be from time to time granted by both Houſes of Parliament for the better inabling the Perſon or Perſons lending any ſumme or ſummes of Money as aforeſaid, to recover, receive, hold and enjoy, the Mannors, Meſuages, Lands, Tenements, and Hereditaments, to be let, ſet, or demiſed, as aforeſaid, and reimburſement of the ſummes to be Advanced by them as aforeſaid, as ſhall be reaſonably required. And the ſaid Perſons to be appointed by the ſaid Committee of Lords and Commons for Advance of Money, for letting, ſetting, and demiſing of Mannors, Meſuages,

ages, Lands, Tenements, or Hereditaments as aforeſaid; and ſuch as they ſhall appoint, ſhall have power to call to their Aſſiſtance, the Trained Bands, Officers, and Souldiers of the ſeverall Counties wherein the ſame ſhall by the ayding and aſſiſting in making diſtreſſe, giving poſſeſſion or other execution of this preſent Ordinance. And all Captaines, Lievtenants, Officers, and Souldiers are required to give their Aſſiſtance accordingly.

R. October 9. 1643.

John Browne Cler. Parliamentorum.
Hen. Elſyng Cler. Parl. Dom. Com.

FINIS.

17

THE GRAND QUESTION

CONCERNING

Taking up Armes against the KING

ANSWERED,

By Application of the holy Scriptures to the Conscience of every Subject.

K Charles I.

JOHN 19. 15.

Shall I Crucifie yOVR *KING?*



Printed in the Yeare of our LORD

MDC XLIII.

To the Christian-English Subject.

Isa. 8. 20.

OVr life on earth is accompanied with many errours. To prevent these, goe according to Gods direction, To the Law and to the Testimony. *If all Christian subjects take this commandement for their rule, they may thereby learne how to behave themselves towards their heavenly King, and towards their King, who raigneth, or should raign, over them on earth: against whom, if they adventure to wage warre in defence of Religion, and of their liberties; it behooveth them to consider seriously, whether the law of God, (upon which religion, and all true liberties are grounded) afford unto them this liberty, or no: for, if the Law of God forbid it, then they fight not for, but against religion, and their owne conscience.*

Therefore I have proposed, explained and applied some places of holy Scriptures to this present purpose, that the ignorant may be hereby catechized, and they that are of stronger apprehension may be remembred of their duty towards their King, and all be able in better manner, and measure to practise it. Which God grant. Amen. So prayeth he who waiteth upon his Soveraigne and thee, with prayers and teares.

THE

THE GRAND QVESTION CONCERNING Taking up ARMES againſt the KING, ANSVVERED.

By Application of holy Scriptures to the conſcience of every Subject.

The QUESTION.

The KING *proteſteth to defend, to the uttermoſt of his power, the true Proteſtant Religion, with the Rights and Liberties of all his Subjects. But they fearing that he will violate this his Proteſtation, take up Armes to prevent it. What may be thought of this kind of proceeding?*

A REPLY.

IT is not the duty of any private man to be too forward (much leſſe peremptory) to decide ſo great a Queſtion. Yet it may be hoped that a loyall Subject, who holdeth the Honourable Court of Parliament in due eſteeme, may without offence to God, the King, or Parliament, propound ſome Queſtions, or doubts, which doe naturally iſſue out of the queſtion propounded, for

the rectifying and ſetling of his owne conſcience, and perhaps of others alſo.

Queſt. 1. Is it not better, in diſputable myſteries of State, for the ſubjects to commend the whole matter to God, the righteous Judge, then to take up Armes againſt their
Eccl. 10. 20. King, whom we are not to *curſe in our heart*, much leſſe to fight againſt him with our hand?

Prov. 25. 3. 2. God ſaith, *The heart of Kings is unſearchable*; how then can any man know, whether the King will decline from his oath or no? And if ſo, why ſhould any ſubject oppoſe him by raiſing of Armes, becauſe he feareth ſuch a declining?

Prov. 21. 1. 3. God ſaith, *The Kings heart is in the hand of the Lord, as the rivers of water, hee turneth it whitherſoever it pleaſeth him.* If then the King decline from his Proteſtation; God, if he pleaſe, can reduce him againe to it. Is it not then ſafer to rely upon Gods word and providence, then to take up Armes?

Eccleſ. 8. 2. 4. God giveth this counſell, *I counſell thee to keepe the Kings commandement, and that in regard of the oath of God.* So far then we ought to obey the King, as that ſolemne vow at baptiſme, and the oathes upon ſeverall occaſions taken, and both with relation to the *fifth Commandement*, do bind us. If then Armes be taken up againſt the King, is there no violation of any promiſe, vow, or oath? And is not the commandement of God rejected?

5. We hold this aſſertion to be true, *Sanguis Martyrum eſt ſemen Eccleſiæ.* If then the ſubjects perceive that the King breaketh his oath, were it not better for them to die Martyrs, and thus to ſpend their blood in the cauſe of Religion, then to ſpill it in a civill warre? doth he offend that dieth a Martyr?

Rom. 14. 23. 6. Saint *Paul* teacheth us, *Whatſoever is not of faith is ſin.*

ſin. When therefore Subjects wage warre againſt their King, thoſe that are ignorant, or miſinformed, have no ground, or faith, to build this their fighting upon: who then ſhall anſwer for the blood of theſe men, if it be ſhed in ſuch a civill warre? Shall not they who ſhould informe and do not, or elſe miſinforme? And how ſhall men thus ſlain, and that die in their ſin, be able to anſwer at that great day of judgement?

7. Morall honeſty teacheth men to keepe their promiſes, much more their deliberate ſolemne oathes, Chriſtianity requireth the ſame, yea, though it be *to the hurt of him that ſweareth.* For theſe and the like reaſons, every good man, who conſcionably obſerveth this promiſe and oath may be truly offended againſt all thoſe, who will not give credence to his promiſe, nor yet to his oath. Can the King be well pleaſed, when this hard lot befalleth him? Will he endure to bee accounted a lyar upon a ſurmiſe without any reall proofe? Pſal. 15. 4.

8. *Davids heart ſmote him after that he had cut off the skirt of Sauls robe privily.* When Armes are raiſed up againſt the King, and his life in danger to be cut off thereby, doth no mans heart, who hath a hand in ſuch a buſineſſe, ſmite him? 1 Sam. 24. 4, 5.

9. Chriſt commandeth, *Render to Cæſar the things which are Cæſars*, namely, toll, tribute, cuſtome, &c. If then ſuch things as theſe be detained from the King, and withall an attempt made to beat him with his owne weapons, how is Chriſt his Commandement obſerved? Are the Armes which are *Cæſars*, to be rendred to *Cæſar* to his deſtruction?

10. Chriſt ſaith, *Bleſſed are they that are perſecuted for righteouſneſſe ſake.* And thus the caſe ſtandeth; if a King forget his duty towards God, and man, and doth cruelly Mat. 5. 10.

perſecute his ſubjects, are not then ſuch ſubjects ſo perſecuted bleſſed, if they patiently endure it? But where hath Chriſt taught us, that they are bleſſed who perſecute their King at any time, and leaſt of all, when he endeavoureth to performe his dutie towards God and man?

Eccl. 8. 4. 11. *Where the word of a King is, there is power, and who may ſay unto him, what doeſt thou?* May not theſe words rightly underſtood, and wiſely applyed to the conſcience, perſwade a man to debate the matter, and to expoſtulate with himſelfe, ſaying, What doeſt thou? before he preſume to rectifie the Kings errours by the drawne ſword, except it be the ſword of the ſpirit, which is the word of God? For the King of Kings ſaith of an earthly King, who may ſay unto him, *what doeſt thou?*

Reade Iob 34. 18.

1 Sam. 26. 9. 12. *David* asketh this queſtion concerning *Saul*, who was a very wicked King, *Who can ſtretch forth his hand againſt the Lords Anointed, and be guiltleſſe?* If any man might, why not *David*, who was cauſelеſſly, and violently perſecuted by *Saul*, and who was alſo to ſucceed him in his throne? yet his conſcience taught him not to right his own wrongs, but he waited the good houre, till God ſhould be pleaſed either to turne his heart, or to end his dayes: who believeth not that *David* was endued, and extraordinarily guided by Gods Spirit, as in other matters, ſo in this particular behaviour towards *Saul?* And who then will not reſolve, and pray as *David* did? *The Lord forbid* (ſaith he) *that I ſhould ſtretch forth mine hand againſt the Lords anointed. David* prayed thus after that *Saul* had violated that truſt, which his ſubjects repoſed in him.

1 Sam. 26. 11.

Prov. 25. 15. 13. God directeth to a twofold meanes of pacifying an angred Prince; either by forbearance, or by giving a ſoft anſwer, the words are plaine: *By long forbearing is a Prince perſwaded, and a ſoft anſwer breaketh the bone.* But when

when armes are taken up, where is forbearing? and when the ſword is drawne, what hope is there that a ſoft anſwer will perſwade?

14. The names which are given to Kings and Queenes by God himſelfe, ſhould bee very much regarded of all good men, for they are called *nurſing fathers and nurſing mothers*, yea *Gods*. Is it not unnaturall to unſheath the ſword againſt father or mother? Is it not impious to unſheath the ſword againſt him, who is the higheſt of all earthen Gods? *Touch not mine Anointed*, ſaith God Almighty, and will he allow his ſubjects to fight againſt him, who is the ſupreme Ruler, and Gods immediate Vicegerent upon earth? Iſa. 49.23. Pſal. 105.15.

15. The wiſeſt King, being taught by the King of Kings ſpeaketh thus: *The feare of a King is as the roaring of a Lyon, who ſo provoketh him to anger ſinneth againſt his owne ſoule.* If any ſubject take up armes againſt their King, are they not hereby very likely to provoke him to great anger? and hereby raiſe up a great feare, whereby to terrifie themſelves? And is it no ſin thus to provoke a King? Prov. 20.2.

16. The King of Iſrael ſpake thus to *Benhadad*, *Let not him that girdeth on his harneſſe boaſt himſelfe, as hee that putteth it off.* When ſubjects take up armes againſt their King, its probable that they are confident of victory, elſe why would they take them up? And if they be thus confident, let them not forget what *Ahab* ſaid to *Benhadad*, and ſo much the more let them doe this, becauſe many wiſe and godly learned men affirme that ſubjects ought not to take up armes againſt their Soveraigne King, and why ſhould the counſell of wiſe men be utterly rejected? 1 King. 20.11.

17. When King *David* purpoſed to march forth into battell againſt his rebellious ſonne *Abſolon*, his loyall and loving ſubjects ſpake thus to him, *Thou ſhalt not goe forth;* 1 Sam. 18.3.

forth; and why? Becauſe, ſay they, *thou art worth ten thouſand of us.* Would not *Davids* ſubjects willingly permit him to go forth to battell, and will any ſubjects goe forth to battell againſt their King? was *David* worth ten thouſand of his ſubjects, and dare any goe forth to battell againſt him, who if he ſhould be ſlaine (and it is too probable in ſuch a caſe he may) ſhall not the Kings blood cry as loud for vengeance, as the blood of thouſands of ſubjects?

18. Thoſe that dare adventure to wage warre againſt their Soveraigne, may be too ready to cenſure, and perhaps to condemne all thoſe, who be not ſo forward as themſelves in this action. And if they thus cenſure and condemne, what anſwer can they frame to thoſe queſtions which God propoſeth? *Who art thou that judgeſt another mans ſervant* (the Kings loyall ſubject)? *To his owne Maſter he ſtandeth or falleth. Why doeſt thou judge thy brother? Or why doeſt thou ſet at naught thy brother? we ſhall all ſtand before the judgement ſeate of Chriſt.* Then it ſhall appeare whether thoſe that take up armes, or thoſe that refuſe, are to be condemned. Meane-time is it not a pious errour (if any at all) to refraine from the taking up of ſuch armes?

Rom. 14, 4, and 10.

19. Our bleſſed Saviour was ſo deſirous to ſhew all due reſpect unto *Cæſar*, that for the expreſſing thereof he wrought a miraculous worke, there being (at his command to *Peter*) a fiſh taken out of the Sea, in whoſe mouth was found a *piece of money*, which he cammanded to be *given* for tribute. And did our Saviour work ſo miraculouſly becauſe he would not offend againſt *Cæſar*, and will not all good ſubjects rather chooſe to ſuffer any indignity or loſſe, than to omit, or do any thing, which may any way damnifie their King, or tend to his diſhonour? And when armes are taken up againſt him, is he not damnified, and much diſhonoured thereby?

Matth. 17. 27.

20.

20. There be three Commandements, which God hath joyned together, and they are thus delivered to us: *My ſonne feare thou the Lord and the King, and meddle not with them that are given to change.* And what ſaith God elſewhere, *A threefold cord is not quickly broken.* If then the true feare of God and of the King, and therewith a ſetled reſolution not to meddle with them, which are given to change, be all twiſted together, and treaſured up in our hearts, and if in our lives wee expreſſe a fruitfull practiſe of them, then are wee indeed the ſonnes of God, unto whom hee giveth theſe three commandements; whereof if one be broken, the other two alſo muſt of neceſſity be violated. For hee that feareth not God, how doth he feare his King, or abſtaine from medling with them that are given to change? He that feareth not the King, what feare hath he of God, and of Gods commandements, namely, to feare the King, and not to meddle with them that are given to change? and hee that is given to change, how is he like to God, who changeth not, or like to a King, who ruleth by his conſtant knowne Lawes? Therefore if ſubjects warre againſt their liege Lord and King, are they not likely to breake one or all theſe commandements? and if one, then not all? Eccl. 4. 12. Prov. 24. 21.

21. The Holy Ghoſt doth rectifie the hearts and practiſe of all loyall ſubjects towards their Kings, ſaying, *Whoſoever reſiſteth the power, reſiſteth the Ordinance of God.* And who was Emperour at that time, when this direction was given? was it not *Claudius*, that prophane Infidell, and cruell Tyrant? Much more then ſhould all Chriſtian ſubjects forbeare to take up Armes againſt their Chriſtian King, who, becauſe he is a Chriſtian King, is therefore much more to be honoured and obeyed then *Claudius*, or *Nero*, or *Iulian* the Apoſtate; and yet the Chriſtian Souldiers, Rom. 13. 2.

who were more then the heatheniſh, would not reſiſt him. And why may not we believe that they were ſo temperate and obedient, becauſe they had learned, and purpoſed by Gods grace, to practiſe that which followeth in the fifth verſe of the ſame Chapter, *Wherefore ye muſt needs be ſubiect, not onely for wrath, but alſo for conſcience ſake?* they would not provoke a wicked Emperour to wrath, and their own conſcience (being inſtructed by Gods word) taught them thus to doe.

Rom. 13. 5.

Prov. 8. 15. 22. *By me Kings raigne*, ſaith God. God himſelfe ſetteth not onely the good, but wicked Princes alſo upon their thrones. It was God, who gave the Scepter to wicked *Saul*, *David* would by no meanes moleſt him in his government, much leſſe undertake to warre againſt him, in hope to wreſt the Scepter out of his hand. Is it Godly wiſedome to fight againſt Gods ordinance? for ſuch warriours fight againſt God himſelfe, and who then is like to have the victory?

23. After that king *David* had committed thoſe two groſſe ſinnes of adultery and murther, obſerve in what manner hee maketh his confeſſion before God for them, *Againſt thee, thee onely, have I ſinned.* Againſt thee onely (ſaith Saint *Ambroſe*) becauſe *David* was a King, and was bound to no law: for a king (as the ſame Author addeth, and with him many reverend Authors concurre) that a King is not bound over to puniſhment by any Law, but is ſet free from them by his Soveraigne authority. Therefore *Nathan* the Prophet admoniſheth *David* to expiate his ſinnes before Almighty God by humble repentance, but he denounceth not the Law againſt him, whereby to inflict the legall puniſhment of an adulterer, and of a murtherer upon him, herein he left the whole matter to Gods owne diſpoſement. Whoſoever then preſume to fight againſt

Pſal. 51. 4.

In Pſal. 118.

gainſt their King (and by this affront doe attempt no ſmall puniſhment both of his minde and body) are they perhaps the more forward to make ſuch an aſſault, becauſe they take themſelves to be wiſer, and more judicious then *Ambroſe?* but who dare compare himſelfe with the Prophet *Nathan?*

24. If a wicked King ſhould furiouſly rage againſt Chriſts Church, yet ſhould the people of God ſolace themſelves exceedingly in this, that *Chriſt hath built it upon a Rock*; and they ought to believe, that although it may be, and often times is much ſhaken, yet it cannot be overthrowne. And that it may ſtand the more firmely, muſt not the people of God performe their duty, and attend Chriſt commandements, and withall firmely eſtabliſh their hearts upon the gracious promiſes therewith annexed and delivered in theſe words, *Aske, and it ſhall be given you; ſeeke, and ye ſhall finde; knock, and it ſhall bee opened to you.* Prayer, prayer is the Chriſtian Armour, which all diſtreſſed ſubjects ought to put on, and if they uſe it aright, even the gates of hell ſhall not prevaile againſt them. The devote *Iewes* thus armed themſelves, when King *Ahaſuerus* had granted forth a decree for their utter overthrow. They did not mutiny, much leſſe take up the ſword to vindicate their religion and liberty: and why ſhould not all good ſubjects in theſe dayes, behave themſelves as the Jewes then did? and ſo much the rather leſt Chriſts words prevaile againſt them, *All they that take the ſword, ſhall periſh with the ſword.* Mat. 7. 25. Mat. 7. 7. Mat. 26. 52.

25. *A divine ſentence*, ſaith *Solomon*, *is in the lips of the King, his mouth tranſgreſſeth not in judgement:* The Lord affordeth more then ordinary aſſiſtance, and direction to Kings; and therefore when *Saul*, a very wicked King, was by Gods appointment to ſway the Scepter, we reade, *God* Prov. 16. 10.

1 Sam.10.9. *gave him another heart*, even the ſpirit of government. Therefore ſhould not all loyall ſubjects rather ſuſpect themſelves to be in an errour, then the King? and if they deale thus impartially with themſelves, ſhould they not forbeare to take up the ſword to rectifie the errour of their king?

Prov.16.14. 26. *The wrath of a King is as meſſengers of death: but a wiſe man will pacifie it.* When armes are taken up againſt the King, the wrath of the King is very much incenſed: and therefore ſhould not all ſubjects be more ready to ſhew their wiſdome in pacifying, then exaſperating his wrath? God grant the one, and prevent the other.

Prov.19.12. 27. *The Kings wrath is as the roaring of a Lion: but his favour is as a dew upon the graſſe.* Who will provoke a Lion to roare, and then come within the reach of his chaine? who will provoke their King to wrath by taking up armes, and preſume that they ſhall not come within the reach of his verge? If his favour be as dew upon the graſſe, will not his provoked wrath become as the fire among the ſtubble? And doth not every ſubject deſire rather to be refreſhed with ſuch a dew, then to be conſumed with ſuch a fire of their own kindling? who ſo offend thus *ſin againſt their own ſoule*; and are they not affraid of that fire, which ſhall never be quenched?

Prov.20.2. 28. There be foure things ſtately, as the Spirit of truth affirmeth, and amongſt them a King is truly Majeſticall; *a-*

Prov.30.29.30 31. *gainſt whom there is no riſing up*, ſaith God: and dare any true ſervant of God, and true hearted ſubject doe the contrary, by riſing up againſt their King? and is not raiſing of armes a riſing againſt him? If then armes be thus raiſed, how can any, that are thus forward, promiſe to themſelves victory againſt the King and his forces? or how can they diſpence with their own conſciences, ſeeing this is the expreſſe word of God, *againſt him there is no riſing up.*

29. Be-

29. Before any war be attempted, the counſell which God giveth is to be accepted, and embraced; and God counſelleth thus, *With good advice make warre.* But where may ſuch adviſe be taken? even where it is plainly and freely given in the volume of Gods booke, the Bible which ſome have and others may wreſt to their owne deſtruction. Learned Councels have erred; *Adam* in Paradiſe erred, the Angels themſelves groſly erred, may not wiſe men erre? And if ſuch men may erre, why not in the particular buſineſſe, in taking up Armes to diſcipline their Prince? May not then an Iron Rod rather bruiſe, or harden, then mollifie and make him better? Prov. 20. 18.

30. *In the multitude of people is the Kings honour, but in the want of people is the deſtruction of the Prince.* When Armes are raiſed by the Subjects, to reduce, or rather to enforce the King to doe what they pleaſe; is it not probable, that the multitude of his people and therewith his honour ſhall be diminiſhed? And is not the want of people the deſtruction of the Prince? God ſaith ſo; experience alſo proveth it to be the deſtruction both of the king; and of his kingdom: If then the ſubjects truly love God, their king and themſelves; is it not a matter of great concernment, and worth their deepeſt conſideration, that by rayſing of arms they may diſhonour God, wrong their king, and themſelvs to their utter ruine? Prov. 14. 28.

31. God declareth what we may think of the beginning of ſtrife, and what alſo we may judge is likely to be the iſſue thereof; theſe words demonſtrate it. *The beginning of ſtrife is as when one letteth out water: therefore leave off contention before it be medled with.* At the firſt appearance ſtrife may be thought to be very ſmall, and as the cloud which *Elyah* his ſervant ſaw ariſing out of the Prov. 17. 14.

ſea, like a mans hand, yet that in a ſhort time overſpread the whole heavens, and aboundance of raine enſued. A-
1 king. 18.44. boundance of trouble and of bloodſhed, may enſue, if but one, or a few hands be the firſt actors in the raiſing of armes, and who can tell how far the waters of contention may hereupon flow? Such bitter waters as theſe may be called by the names which *Iſaac* gave to the Wells, which his ſervants digged. One he called *Eſek* (contention) another *Sitnah* (hatred). Is it not therefore godly wiſedome
Gen. 26. 20, 21. to embrace Gods counſell, *Leave off contention before it be medled with?* And if it have beene medled with, ſhould not all good people pray inſtantly, and heartily that a wel-
Verſe 22. ſpring of living waters may be found out, which may be called *Rehoboth* (roome)? And that it may be ſaid of this nation, Now the Lord hath made roome for us, and we ſhall be fruitfull in the land.

32. The Apoſtle Saint *Iames* hath laid a ſure foundation for all Chriſtian Souldiers to build upon, if with a cleer conſcience before God and man, they be able to anſwer to thoſe queſtions propounded, *From whence come warres and*
Chap. 4. 1. 1 king. 10. 16. *fightings among you? come they not hence, even of your luſts, that war in your members?* There is a luſt, or luſting after profit, pleaſure, vaine-glory, when as many men are too ready to ſpeak as *Iehu* did; *Come with me and ſee my Zeale for the Lord.* And what is the iſſue and event of ſuch eager thirſting deſire? believe God in thoſe words of his,
Iam. 4. 2. 3. *Ye luſt, and have not; ye kill, and deſire to have, and cannot obtaine: ye fight and war, yet ye have not, becauſe ye aſk not: ye aſk, and receive not, becauſe ye aske amiſſe, that ye may conſume it upon your luſts.* Is it not godly wiſdome to refrain from taking up armes againſt the King, till theſe queſtions, and that which the holy ſpirit of God concludeth thereupon, be throughly anſwered by a well rectifyed conſcience?

FINIS.



18

AN ORDINANCE

OF THE

LORDS *and* COMMONS IN PARLIAMENT.

For the ſpeedy raiſing of fourteene thouſand pounds, and furniſhing of one, or more Magazine, or Magazines of Armes and Ammunition, and other neceſſarie charges.

For and concerning the raiſing of Horſe, and other Military Forces, within the Hamblets of the Tower, The City of Weſtminſter, the Burrough of Southwarke, and other parts of the Counties of Middleſex and Surrey, within the Forts and Lines of Communication and Pariſhes adjacent, mentioned in the Weekely Bill of Mortallity.

Ordered by the Commons in Parliament that this Ordinance be forthwith printed and publiſhed.

H. Elſynge. Cler Parl. D. Com.

LONDON,
Printed by *L. N.* for *Edward Husbands*, and are to be ſold at his ſhop in the Middle-Temple.
October 12. 1643.

*Die Lune Septemb.*4.1643.

An Ordinance of the Lords and Commons in Parliament, for the ſpeedy raiſing of Moneyes, and furniſhing of one, or more Magazine, or Magazines of Armes and Ammunition, and other neceſſary charges, for and concerning the raiſing of Horſe, and other Military Forces within the Hamblets of the Tower, the City of Weſtminſter, the Burrough of Southwarke, and other parts of the Counties of Middleſex and Surrey, within the Forts and Lines of Communication, and Pariſhes adjacent mentioned in the weekely Bill of Mortalitie.

THe Lords and Commons in Parliament aſſembled, finding that there is for the preſent an urgent neceſſity for the ſpeedy raiſing and levying a conſiderable ſumme of Money, for the providing of one or more Magazin or Magazins of Armes and Ammunition, and for other neceſſary charges, for and concerning the raiſing and payment of Horſe and other Military forces within the Hamblets of the Tower of London, and Liberties thereof, the City of Weſtminſter, and Liberties thereof, the Borough of Southwarke and Liberties thereof, and all other parts and places of the Counties of Middleſex and Surrey within the Forts or Lines of Communication, and Pariſhes adjacent, mentioned in the weekely Bill of Mortality, the juſt defence of Religion, the Priviledges of Parliament, the Lawes and Liberties of the Subject and ſafety of the City of London, and of the parts and places aforeſaid, and conſequently of the whole Kingdom, (calling and requiring for their utmoſt aide herein.) Have hereby ordained and declared; and be it hereby ordained and declared by the ſaid Lords and Commons in Parliament aſſembled, and

by the Authority of the ſame, that for the intents and purpoſes afore-mentioned the ſeverall and reſpective ſummes of money, hereafter in this Ordinance expreſſed, ſhall be reſpectively charged, rated, taxed, and levied upon the ſeverall Diviſions, Limits, and Places hereafter mentioned, according to the Proportions and diſtributions in this Ordinance expreſſed, That is to ſay, upon the ſaid Hamblets of the Tower of Londonand Liberties, the ſumme of foure thouſand pounds, upon the City of Weſtminſter and Liberties thereof, and other the Liberties, Pariſhes, and Places adjacent in the County of Middleſex within the Forts and Lines of Communication, and other adjacent Pariſhes and Places within the ſaid County of Middleſex, and mentioned in the weekely Bill of Mortality, the ſumme of ſix thouſand pounds, upon the Borough of Southwark and Liberties thereof, and all Pariſhes and places adjacent within the Forts or Lines of Communication, within the County of Surrey, and other Pariſhes and places within the ſaid County of Surrey, mentioned in the ſaid weekly Bill of Mortality, the ſumme of foure thouſand pounds.

And be it further Ordained, That all and every perſon and perſons whatſoever, reſiding or inhabiting within any the places or diviſions afore-mentioned, for every eſtate Reall or Perſonall, that every ſuch perſon or perſons, or any other, hath to his or their uſe in truſt, or otherwiſe ſhall pay towards the ſaid ſums his and their proportionable part, and proportion of ſuch ſumme or ſummes of Money as by vertue of this Ordinance ſhall be ſo impoſed, charged, ſet or aſſeſſed, as aforeſaid, according to the true intent and meaning thereof. And that the reſpective Sub-committees of the reſpective places above mentioned, appointed by the Committee of the *Militia* of London, according to the Ordinance of Parliament, dated the eighteenth of July laſt, ſhall have full power and authority within their ſeverall and reſpective limits and diviſions to direct their Warrants to ſuch number of perſons as they ſhall think fit, thereby nominating and appointing them to be Aſſeſſors within their reſpective limits and diviſions aforeſaid, which perſons ſo nominated and appointed, ſhall hereby have full power and authority to aſſeſſe, tax, or rate, all and every ſuch perſon and perſons according to the true meaning of theſe preſents: And the ſaid reſpective Sub-committees ſhall hereby have full power and authority within their reſpective

ſpective limits and diviſions, to nominate and appoint Collectors, to gather and receive the money ſo aſſeſſed, which Collectors ſo nominated and appointed, ſhall and may collect and gather the moneyes ſo aſſeſſed, as aforeſaid, and pay the ſame at the ſeverall places, where the ſaid ſeverall Sub-committees ſhall appoint, to the reſpective Treaſurers hereafter mentioned, *viz.* The Collectors for the Hamblets of the Tower of London and Liberties thereof; to *William Melliſh* Eſquire, who is hereby nominated and appointed to be Treaſurer for the ſame Hamblets and Liberties: And the Collectors of the ſaid City of Weſtminſter, and other places above mentioned, to *John Honnor*, Cent. who is hereby nominated and appointed to be Treaſurer of the ſame diviſion. And the Collectors for the ſaid Borough of Southwarke and places above mentioned in the ſaid County of Surrey to *Joſeph Collier* Grocer, who is hereby nominated and appointed Treaſurer for the ſame Diviſion, which ſaid reſpective Treaſurers are hereby authorized to iſſue out the ſaid monies ſo gathered and received, according to ſuch Warrants or Directions as ſhall be given by the ſaid reſpective Sub-committees; provided alwayes, That no monies be iſſued out by the ſaid Treaſurer for the Hamblets of the Tower of London, and Liberties thereof, but by order, made at the uſuall place and time of meeting of the ſaid Committee, by a full Committee conſiſting of ſeven perſons at the leaſt, whereof *Foulke Wormelaiton*, *Loton*, *Edward Lole*,

or any two of them, to be then and there perſonally preſent and ſubſcribing thereunto: And that no monies be iſſued out by the ſaid Treaſurer for the ſaid City of Weſtminſter, and other places adjacent before mentioned, but by order made at the uſuall place of meeting of the ſaid Committee, by a full Committee conſiſting of ſeven perſons at the leaſt, whereof M. *William Ball*, M. *Joſias Barners*, M. *Lawrence Swetnam*, M. *Edward Carter*, M. *William Haberfield*, M. *William Hooper*, and M. *William Daſhwood*, or any two of them to be then and there perſonally preſent and ſubſcribing thereunto. And that no monies be iſſued out by the ſaid Treaſurer for the ſaid Borough of Southwarke and places afore mentioned, but by order made at the uſuall place and time of meeting of the ſaid Committee, by a full Committee conſiſting of ſeven perſons at the leaſt,

whereof M. *Richard Wright*, M. *Cornelius Cooke*, M. *George Snelling*, M. *Edmund Auſtin*, M. *William Hicken*, M. *Richard Walker*, M. *Sammuel Lynne*, and M. *Robert Terry*, or any two of them, to be then and there perſonally preſent and ſubſcribing thereunto.

And the ſaid Lords and Commons doe hereby further ordaine and declare, That every ſuch perſon or perſons ſo Rated and Aſſeſſed, by vertue hereof ſhall pay to the ſaid reſpective Collectors two parts in three parts to be divided of all and every ſuch ſumme or ſummes of money, ſo to be rated or aſſeſſed on him or them as aforeſaid within three dayes next after notice or demand made by the perſons to be appointed for the collecting and receiving thereof, and the other third part thereof within the ſpace of one moneth next after the publication hereof.

And whereas divers ſummes of money be paid weekly, and other ſummes of money for the making and erecting of Fortifications, Poſts and Chaines, and Courts of Guards, within the reſpective Diviſions afore mentioned are collected and not accounted for, and other parts thereof remain arreare not yet collected. The ſaid Lords and Commons doe hereby Ordaine and Declare, That all ſuch perſons who have collected any of the ſaid monies, ſhall immediately upon demand make their accounts and payments thereof to the Sub-Committees of that Diviſion wherein ſuch collection hath been made; which Sub-committee hath hereby power to appoint Collectors to gather the ſaid arreares, and the ſaid Committee to diſpoſe thereof to ſuch uſes and purpoſes as ſuch Aſſeſſements have beene made for; and if any perſon or perſons having received monies for the uſe above mentioned, and ſhall refuſe to accompt for and pay the ſame in manner before expreſſed: or if any perſon or perſons Aſſeſſed or to be Aſſeſſed for the raiſing of the ſeverall ſummes of money herein mentioned ſhall faile in the payment thereof, that then it ſhall and may be lawfull to and for the ſaid Collectors, and every of them reſpectively (calling to their aſſiſtance any of the Trayned Bands, Conſtables or others) to levie double the ſumme or ſummes ſo Aſſeſſed, or to be Aſſeſſed by way of diſtreſſe upon his or their goods and chattels, and ſhall and may ſell the ſame diſtreſſe or diſtreſſes for the ſervices aforeſaid, and the overplus to be returned to the owner of the diſtreſſe taken. And in caſe no ſufficient diſtreſſes can be found within

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the reſpective Diviſions aforeſaid; then upon certificate to be made in that behalfe, by the reſpective Sub-committees of the ſaid Diviſions, unto the Committee of the Houſe of Commons, for examinations, ſitting at Weſtminſter: or to the Committee of the Militia of London, or any three of them; the ſaid Committee for Examinations or Committee for the Militia, or any three of them, ſhall and may commit ſuch perſon or perſons to ſafe cuſtody, without baile or mainprize, whereſoever he or they ſhall be found; whether within the ſaid reſpective Diviſions, or without. And the eſtate or eſtates of him or them, ſhall and may be ſequeſtred by the Committee of Sequeſtrations of ſuch City, County, or Place, where the ſame eſtate or eſtates ſhall be found, to be imployed within the reſpective Diviſions, where ſuch aſſeſſements on him or them as aforeſaid was made, for the ſervices and purpoſes afore-mentioned, untill the ſumme or ſummes ſo aſſeſſed ſhall be fully ſatisfied. And the ſaid Lords and Commons do hereby further ordaine and declare, That no perſon or perſons ſo aſſeſſed, or to be aſſeſſed as aforeſaid, ſhall remove his or their goods from any place or places within any the Diviſions aforeſaid, to any other place or places without the aforeſaid Forts, or lines of Communication; by colour of any licenſe or pretence whatſoever; unleſſe the ſame perſon or perſons doe produce and deliver unto the Officer or Officers of the ſeverall Courts of guard for the time being, a true Schedule of the goods ſo to be removed; together with a Certificate in writing under the hands of the Sub-Committee of that Diviſion from whence the ſame goods ſhall be removed; mentioning that the owner of the ſaid goods hath fully ſatisfied and anſwered all impoſitions, rated, impoſed, or ſet upon him. And if any perſon or perſons ſhall endeavour to do the contrary, ſhall be eſteemed as a party diſaffected to the Common-wealth; and forfeit the goods ſo to be removed. And it ſhall and may be lawfull to and for any perſon or perſons whatſoever, to ſeaze the ſame; and to certifie the ſame unto the ſaid reſpective Sub-Committees of the ſaid ſeverall Diviſions.

And be it by the ſaid Lords and Commons further ordained; That all Lands, Tenements, Hereditaments of all and every perſon and perſons whatſoever, of what degree or quality whatſoever; or in whoſe poſſeſſion the ſame are, within the Diviſions aforeſaid, ſhall be rated, charged, and chargeable for, and towards

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whereof M. *Richard Wright*, M. *Cornelius Cooke*, M. *George Snelling*, M. *Edmund Auſtin*, M. *William Hickes*, M. *Richard Walker*, M. *Sammuel Lynne*, and M. *Robert Terry*, or any two of them, to be then and there perſonally preſent and ſubſcribing thereunto.

And the ſaid Lords and Commons doe hereby further ordaine and declare, That every ſuch perſon or perſons ſo Rated and Aſſeſſed, by vertue hereof ſhall pay to the ſaid reſpective Collectors two parts in three parts to be divided of all and every ſuch ſumme or ſummes of money, ſo to be rated or aſſeſſed on him or them as aforeſaid within three dayes next after notice or demand made by the perſons to be appointed for the collecting and receiving thereof, and the other third part thereof within the ſpace of one moneth next after the publication hereof.

And whereas divers ſummes of money be paid weekly, and other ſummes of money for the making and erecting of Fortifications, Polts and Chaines, and Courts of Guards, within the reſpective Diviſions afore mentioned are collected and not accounted for, and other parts thereof remain arreare not yet collected. The ſaid Lords and Commons doe hereby Ordaine and Declare, That all ſuch perſons who have collected any of the ſaid monies, ſhall immediately upon demand make their accounts and payments thereof to the Sub-Committees of that Diviſion wherein ſuch collection hath been made; which Subcommittee hath hereby power to appoint Collectors to gather the ſaid arreares, and the ſaid Committee to diſpoſe thereof to ſuch uſes and purpoſes as ſuch Aſſeſſements have beene made for: and if any perſon or perſons having received monies for the uſe above mentioned, and ſhall refuſe to accompt for and pay the ſame in manner before expreſſed: or if any perſon or perſons Aſſeſſed or to be Aſſeſſed for the raiſing of the ſeverall ſummes of money herein mentioned ſhall faile in the payment thereof, that then it ſhall and may be lawfull to and for the ſaid Collectors, and every of them reſpectively (calling to their aſſiſtance any of the Trayned Bands, Conſtables or others) to levie double the ſumme or ſummes ſo Aſſeſſed, or to be Aſſeſſed by way of diſtreſſe upon his or their goods and chattels, and ſhall and may ſell the ſame diſtreſſe or diſtreſſes for the ſervices aforeſaid, and the overplus to be returned to the owner of the diſtreſſe taken. And in caſe no ſufficient diſtreſſes can be found within

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the reſpective Diviſions aforeſaid; then upon certificate to be made in that behalfe, by the reſpective Sub-committees of the ſaid Diviſions, unto the Committee of the Houſe of Commons, for examinations, ſitting at Weſtminſter: or to the Committee of the Militia of London, or any three of them; the ſaid Committee for Examinations or Committee for the Militia, or any three of them, ſhall and may commit ſuch perſon or perſons to ſafe cuſtody, without baile or mainprize, whereſoever he or they ſhall be found; whether within the ſaid reſpective Diviſions, or without. And the eſtate or eſtates of him or them, ſhall and may be ſequeſtred by the Committee of Sequeſtrations of ſuch City, County, or Place, where the ſame eſtate or eſtates ſhall be found, to be imployed within the reſpective Diviſions, where ſuch aſſeſſements on him or them as aforeſaid was made, for the ſervices and purpoſes afore-mentioned, untill the ſumme or ſummes ſo aſſeſſed ſhall be fully ſatisfied. And the ſaid Lords and Commons do hereby further ordaine and declare, That no perſon or perſons ſo aſſeſſed, or to be aſſeſſed as aforeſaid, ſhall remove his or their goods from any place or places within any the Diviſions aforeſaid, to any other place or places without the aforeſaid Forts, or lines of Communication; by colour of any licenſe or pretence whatſoever; unleſſe the ſame perſon or perſons doe produce and deliver unto the Officer or Officers of the ſeverall Courts of guard for the time being, a true Schedule of the goods ſo to be removed; together with a Certificate in writing under the hands of the Sub-Committee of that Diviſion from whence the ſame goods ſhall be removed; mentioning that the owner of the ſaid goods hath fully ſatisfied and anſwered all impoſitions, rated, impoſed, or ſet upon him. And if any perſon or perſons ſhall endeavour to do the contrary, ſhall be eſteemed as a party diſaffected to the Common-wealth; and forfeit the goods ſo to be removed. And it ſhall and may be lawfull to and for any perſon or perſons whatſoever, to ſeaze the ſame; and to certifie the ſame unto the ſaid reſpective Sub-Committees of the ſaid ſeverall Diviſions.

And be it by the ſaid Lords and Commons further ordained; That all Lands, Tenements, Hereditaments of all and every perſon and perſons whatſoever, of what degree or quality whatſoever; or in whoſe poſſeſſion the ſame are, within the Diviſions aforeſaid, ſhall be rated, charged, and chargeable for, and towards

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the raiſing and payment of the ſaid ſumme or ſummes of money ſet and charged by this Ordinance: Yet nevertheleſſe with this limitation and proviſion, that if the land be let or ſet, to, or neere the yeerly value thereof, in the poſſeſſion of any Tennant for life, lives, or years, or at will; ſuch perſon, or perſons, to whom the rent thereof belongeth, to be ſolely charged therewith. But if the ſame be let at any eaſie or ſmall rent, or under value, then the ſumme taxed, to be apportioned betweene the party or parties, to whom the rent belongeth, and the Tennant or Occupier of the lands, tenements, or hereditaments, as the Taxers or Aſſeſſors ſhall thinke meet. And if any ſuch Tennant or Occupier of lands, tenements, or hereditaments, ſhall or may be charged with any ſumme of money; that it ſhall and may be lawfull, to and for ſuch Tennants or Occupier, to detaine the ſame, from, or out of his rent, due or next payable for the ſame land. And for the better encouragement of the ſaid reſpective Collectors and Treaſurers, it is ordained, That three pence in the pound ſhall be allowed for every ſumme of money which ſhall be collected and paid to the ſaid Treaſurers according to this Ordinance; whereof two pence ſhall be to the Collectors, and one penny to the Treaſurer. And be it by the ſaid Lords and Commons further ordained, That if any Aſſeſſor or Collector ſhall refuſe the ſaid ſervice, or prove negligent or faulty therein; the ſaid Sub-Committee for the reſpective Diviſions or Limits, where ſuch Aſſeſſor or Collector ſhall refuſe, or be ſo negligent or faulty, ſhall have power to commit ſuch Aſſeſſors or Collectors to priſon: or to ſet ſuch fine upon him or them as they ſhall think fit, not exceeding the ſumme of twenty pounds upon the Aſſeſſor, or five pounds upon the Collector; the ſame to be levied by diſtreſſe and ſale of ſuch offendors goods to the uſes herein mentioned, in ſuch ſort as is herein before appointed.

And be it laſtly, by the ſaid Lords and Commons further ordained, that all and every the reſpective Committees, Aſſeſſors, and Collectors of the reſpective Diviſions aforeſaid, and all that ſhall aſſiſt them in the premiſes, ſhall be protected by both Houſes of Parliament: Provided that this Ordinance, or any thing therein contained, ſhall not extend to the Peers or Members of either houſe, or the aſſiſtants of the Houſe of Peers, or neceſſary attendants of either Houſe.

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The new great Seale passed both Houses.
An exact List of the Scots Army.
Seven Regiments to be sent to Redding.
A Trumpeter from the Kings Army.

Numb. 20



Generall Lesley

Mercurius Civicus.

LONDONS

INTELLIGENCER.

OR,

Truth impartially related from thence to the whole Kingdome, to prevent mis-information.

From *Thursday October* 5. to *Thursday October* 12. 1643.

THe generall expectation of most people being concerning the comming of an Army from *Scotland* hither for the quelling and subversion of that Army of Papists and popish Cavaliers now congregated in severall parts of this Kingdome, for the subversion of the true Protestant Religion, our Lawes and Liberties: It will not (I conceive) be amisse in the first place to im-

part what intelligence we had this weeke in the City concerning the ſaid Army of Scots which are ſhortly to enter into this Kingdome, the Army raiſed in that Kingdome, being in all about one and thirty thouſand, one hundred and fourſcore both Horſe and Foot; whereof twenty and one thouſand are to come into this Kingdome, and the reſt to ſtay for the better ſecurity of *Scotland*, for the more ſpeedy and ready advancing of which Army, on Sunday laſt an Order from both Houſes of Parliament was read in ſeverall Churches about this City, ſetting forth the great danger of the Kingdom by reaſon of the prevalency of the ſaid Popiſh party now in Armes, and expreſſing the great neceſſity of the aſſiſtance of our brethren the Scots for ſubduing thereof, fully expreſſing the realineſſe and willingneſſe of that Nation to aſſiſt us; onely that the deficiency of money was the ſole cauſe of retarding that Deſigne. It was therefore declared, That whereas the ſumme of 100000. li. was deſired for the ſupply of the ſaid Scottiſh Army, with which they are to maintaine themſelves for full three moneths next enſuing, & that for the repayment thereof the publike faith of both Kingdomes was ingaged: that therefore all true lovers of God, their King or Country, would ſubſcribe ſeverall ſummes of Money that afternoone after Sermon, according to their utmoſt ability for the more ſpeedy advance of that Army, the advance whereof would be of ſo much good unto this Kingdome: which Money is to bee repayed out of ſeverall ſummes of money ſhortly to be procured from forraigne parts. And accordingly divers worthy able Citizens ſubſcribed ſeverall large ſummes of money the ſame day for that purpoſe; ſo that it is hoped that ſum will ſuddenly be raiſed.

But by reaſon that generall Relations will not ſo fully ſatisfie the generality of people, I have for more ample ſatisfaction inſerted a particular Liſt of the Army of Scots, which are already raiſed out of the ſeverall Counties of that Kingdome being as followeth, *viz.*

Out of the County of *Roxburs* and *Selkirke*, two thouſand foot, and two hundred horſe.

Out of the County of *Berwicke*, a thouſand two hundred foot, and an hundred horſe.

Out of the County of *Taddington*, a thouſand two hundred foot, and an hundred horſe.

Out of the County of *Edai to Land*, a thouſand two hundred foot, and an hundred horſe.

Out

Out of the County of *Peibles*, foure hundred foote and fourty horſe.

Out of *Lithgow*, five hundred foot and threeſcore horſe.

Out of *Bruch* of *S. Eſſe*, *Lith*, and *Cunegait*, a thouſand two hundred foot.

Out of *Dumiſſreis*, a thouſand two hundred foote, and an hundred and twenty horſe.

Out of *Wigtonn*, a thouſand two hundred foot, and an hundred and twenty horſe.

Out of *Air* and *Ranfrew*, two thouſand foot, and two hundred and fourty horſe.

Out of *Stirling* and *Clackmainand*, a thouſand foot, and an hundred and twenty horſe.

Out of *Lanricke*, a thouſand five hundred foot, and two hundred horſe.

Out of *Fife* and *Kinroſe*, two thouſand foure hundred foot, and two hundred and fourty horſe.

Out of *Pearch*, two thouſand foure hundred foot, and two hundred and fourty horſe.

Out of *Forfar*, a thouſand five hundred foot, and a hundred and fourty horſe.

Out of *Kincairne*, and the Earle of *Marchals* part of *Aberdeen*, a thouſand two hundred foot, and an hundred horſe.

Out of the waſte of *Aberdeen*, *Bariff*, *Elgin*, *Nairnes*, and that part of *Innernes* on this ſide of the *Nes*, a thouſand five hundred foot, and an hundred and twenty horſe.

Out of the Earle of *Sifforts* and Lord *Lovitts* diviſion of *Innernes*, a thouſand foot, and an hundred and twenty horſe.

Out of the Earle of *Sutherland*, part of *Innernes*, } a thouſand ſixe hundred foot, and
Out of *Sutherland* and *Caithneſs*, } an hundred and twenty horſe.

Out of *Orkney*, a thouſand foot.

Out of *Argyle*, *Buttie*, and *Dumbartony*, a thouſand five hundred foot.

Totall of the Foot, twenty eight thouſand ſeven hundred.

Totall of the Horſe, two thouſand four hundred and fourſcore

Totall of all, thirty one thouſand one hundred and fourſcore.

Since the receipt of which Liſt, it is informed from the North parts of *England* to this effect, That ſome part of the ſaid Army of Scots, under the command of the Lord Generall *Lowdan*, together with that valiant Commander Generall *Leſly*, have already entred into the County of *Northumberland*, where they have had ſome skirmiſhing with ſeverall parties of the Popiſh Army, ſlaine divers of them, and taken many of them Priſoners, whereof Captaine *Gray* is one. Alſo that the Marqueſſe of *Newcaſtle* is brought into ſuch ſtraits at his ſiege neere *Hull*, that he is not able to draw off his Ordnance, by reaſon the Lord *Faireſax* hath let in the freſh Floods and high Tides upon his Trenches. So that it is not doubted, but what with the Scots on one ſide, the Earle of *Manchester*, the Lord *Willoughby* of *Parham*, Colonel *Cromwell*, and Sir *Thomas Fairfax* with their Forces on the other ſide, together with the helpe of the Lancaſtrians, but we ſhall ſhortly hear of ſome more conſiderable ſucceſſes againſt that Northerne Popiſh Army, the overthrow whereof will conduce much to the ſubverſion of the Armies of the Cavaliers in ſeverall other parts of this Kingdom.

The next thing fit to be imparted is, Concerning the Cavaliers repoſſeſſing themſelves and their fortification of the Town of Redding in Berkſhire (which hath indeed hapned contrary to generall expectation, for that it was by moſt conceived to be uſeleſſe by reaſon of the great impoveriſhment of it by their laſt entertainment there. They are now alſo caſting up Banks and damming up all high wayes thereabouts which lead from the Weſterne parts, thereby to hinder all proviſions from comming out of thoſe parts unto London. The like they doe in Wiltſhire, and are now fortifying of Denninghor Caſtle neere Newbury (having turned out the inhabitants thereof) their intents being to ſecure all thoſe places for their winter quarters. All which and many other late deſignes and captelous carriages of theirs may be a ſufficient preſident and invitation unto the Parliament Souldiers not to lie ſecure, but to take the like advantages againſt the Cavaliers, whoſe courſe it is, according to the uſuall cuſtome of warre, to inlarge their quarters as much and as neere as may be to the enemies annoyance. Their ſedulity and carefulneſſe in this nature is alſo much more apparent (it were well the Parliament ſouldiers would be emulous of theſe Stratagems) for that, as we are certainly informed, about ſixty of the Cavaliers Forces, with their horſes ready bridled and ſadled, are daily attending neere Windſor Parke corner within a mile of Egham, where they have a Court of Guard, and daily ſend out ſcouts for the circumvention and ſurpriſall of any thing carrying to the Parliaments Forces, and to give intelligence to their own party.

Upon certaine intelligence of the Cavaliers poſſeſſing themſelves of

of *Redding*, and fortifying thereof as aforesaid, the Lord Major, and the rest of the Committee for the Militia of *London* sitting at *Guildhall*, on Saturday *October* 7. made an Order to this eff. & That whereas they apprehended that the taking and possessing of *Redding* by the Kings forces would be a very great meanes to hinder Trade, and victuals, and all other intercourse unto the Cities of *London*, and *Westminster* from the West parts of the Kingdome, to the very great detriment of the said City and parts adjacent, and being moved by the Parliament, and also by the Lord Generall his Excellency; they thought fit to propound unto the severall Commanders and Officers of and belonging to the said forces, to draw forth speedily some considerable strength to joyne with his Excellency for preservation thereof: and finding them most willing and ready to undertake that service, they appointed six Regiments of Trained bands and Auxiliaries to march out of the said City for that purpose. And on Munday following, *viz. Octob.* 9. both Houses of parliament passed an Order for the sending forth of seven Regiments of Foot, and 1500. Horse, for the said service, whereof six Regiments of Foote, and the horse are to goe out of the City, and of *Southwarke*; and the other to be the Regiment of the Trained bands of *Westminster*. All which are desired upon summons by Drum or other wise to march forth with their Commanders accordingly. The same tending to the preservation of our religion, lives, and liberties and of all that is deare unto us.

On Tuesday *Octob.* 10. An Ordinance was published from both Houses of parliament, concerning the Excise of Wines whereby it is declared, That all such persons who shall pay the Excise of Wines shall and may take for all Spanish Wines sold by retaile, for every quart 14 pence, and for all French Wines 8 pence a quart, and so proportionably after that rate.

From *Marlborow* in *Wiltshire*, it is certainely certified, That Sir *Edward Deering* (that grand stickler for Episcopacy) is now quarters at that Towne, and that he hath neere a Regiment of horse there, which were intended for *Kent*, but that their journey is staid by reason of the surprisall of their associates Colonell *Crispes* and Col. *Spencers* Regiments, at *Cicester*, as also for that this Regiment is not yet compleated. It is likewise informed, that the said Sir *Edward Deering* executes great tyranny and imposes many immoderate

Taxes

Taxes upon the inhabitants for the maintenance of himſelfe and his Souldiers. Alſo that on a late Faſt-day, the Bels in that Towne being rung in the morning, according to the uſuall manner for divine ſervice, whereof he demanded the reaſon, and being told it was the monethly Faſt, he commanded them to ceaſe; and gave order that all ſhops in the ſaid Towne ſhould be opened on that day, and that every man ſhould upon paine of his diſpleaſure worke of his calling as on ordinary daies, ſaying, That it was one of *Pyms* holidaies, and that he would not have it kept with any ſolemnity. By which meanes the Townſmen were deprived from keeping any faſt, or having any preaching on that day, although two Miniſters were appointed for that purpoſe. Let all the World judge if theſe be the men that deſire the removall of the judgements of God now amongſt us; or whether they doe not rather endeavour to continue theſe, or draw downe greater vengeance from Heaven upon the Kingdome.

The Cavaliers have lately plundered *Okingham* in *Berkeſhire*, and ſome other ſmall Townes neere it, taking all things from thoſe Townes which they conceived were worth their exportation, which they did upon a pretence of ſome diſpleaſure taken againſt the inhabitants, they alſo ſtripped many of the Children in that Towne and uſed many unexpreſſible outrages to the women, not fit to be imparted, inſomuch that the inhabitants were forced to uſe many intreaties to hinder them from ſetting fire on their houſes. Theſe and many other inſolencies are done by thoſe who pretend to fight for the liberty of the ſubject in *Briſtoll*, *Exceter*, or into whatſoever other place they come.

On Tueſday, *Octob.* 10. The Lords paſſed an order declaring their intentions, for taking the League or Covenant appointed to be taken by the three kingdomes of *England*, *Scotland*, and *Ireland*, on Sunday next enſuing, whereby they deſired that Mr. *Edmund Calamy* Rector of *Aldermanbury* ſhould preach before them on the ſaid day.

The great Seale is now compleatly finiſhed, according to the Votes of the Houſe of Commons preſented by them to the Lords at a late Conference, to this effect:

Reſolved upon the Queſtion.

1. THat *the Great Seale of* England *ought to attend the Parliament.*

2. *That*

2. *That the abſence of it hath been a cauſe of great miſchiefe to the Common wealth.*
3. *That a Remedy ought to be provided for theſe miſchiefes.*
4. *That the proper remedy is, by making a new Great Seale.*

The miſchiefes occaſioned by conveying away the Great Seale from the Parliament (repreſented to the Lords at a Conference, by Serjeant *Wilde*, on Tueſday, *Octob.* 10.) are theſe:

1. IT was ſecretly and unlawfully carried away by the *Lord Keeper*, contrary to the duty of his place; who ought himſelfe to have attended the Parliament, and not to have departed without leave; nor ſhould have beene ſuffered to convey away the Great Seale, if his intentions had been diſcovered.

2. It hath been ſince taken away from him, and put into the hands of other dangerous and ill affected perſons; ſo as the Lord Keeper being ſent unto by the Parliament for the ſealing of ſome Writs, returned anſwer, That he could not ſeale the ſame, becauſe he had not the Seale in his keeping.

3. Thoſe who have had the mannaging thereof have imployed it to the hurt and deſtruction of the Kingdome ſundry wales. By making *new Sheriffes* in an unuſuall and unlawfull manner, to be as ſo many *Generals* or *Commanders* of Forces raiſed againſt the Parliament. By iſſuing out illegall *Commiſſions of Array*, with other unlawfull Commiſſions, for the ſame purpoſe. By ſending forth *Proclamations* againſt both Houſes of Parliament, and ſeverall members thereof, proclaiming them *Traitors*, againſt the priviledges of Parliament and Lawes of the Land. By ſealing *Commiſſions of Oyer and Terminer* to proceed againſt them, and other of His Majeſties good Subjects adhearing to the parliament, as *Traitors*. By ſending *Commiſſions* into *Ireland* to treat a peace with the rebels there, contrary to an Act of parliament made this *Seſſion*. Beſides, divers other *Dangerous and illegall acts* have beene paſſed under the great Seale, ſince it was ſecretly conveyed away from the parliament, whereby great calamities and miſchiefes have enſued, to the Kingdomes prejudice.

The

The miſcheſes proceeding through want of the great Seale.

1. THe Termes have been adjourned, the courſe of juſtice obſtructed.

2. No originall Writs can be ſued forth without going to *Oxford*; which none who holds with the parliament can doe, without perill of his life or liberty.

3. Proclamations in parliament cannot iſſue out, for bringing in Delinquents impeached of *High-treaſon* or other *Crimes*, under paine of forfeiting their eſtates, according to the ancient courſe.

4. No Writs of Error can be brought in parliament, to reverſe erroneous judgements; nor Writs of Election ſued out for chooſing new Members, upon death or removall of any; whereby the number of the Members is much leſſned, and the Houſes in time like to be diſſolved, if ſpeedy ſupply be not had, contrary to the very Act for continuance of this parliament.

5. Every other Court of juſtice hath a peculiar Seale, and the parliament, the ſupremeſt Court of *England*, hath no other Seale but the Great Seale of *England*; which being kept away from it, hath now no Seale at all, and therefore a new Seale ought to be made.

6. This Seale is *Clavis Regni*; and therefore ought to be reſident with the parliament, (which is the repreſentative body of the whole Kingdome) whiles it continues ſitting; the King, as well as the Kingdome being alwaies legally preſent in it during its Seſſion.

Upon ſerious and mature deliberation of the ſaid Reaſons, and for divers other conſiderations for the benefit of the Subjects of this Kingdome the Noble and Honourable Houſe of Peeres on Wedneſday, *October* 11. according to the deſire of the Houſe of Commons the day before, declared their aſſent to the paſſing of the Great Seale, ſo that the Subjects of this Kingdom may now be fully ſatisfied thereof, and that all matters of controverſie and debate betweene them ſhall by Authority of the Keeper or Keepers of the ſaid Seale be decided according to Law, Equity and Conſcience, and that there ſhal be hereafter no obſtructions in Juſtice as formerly there hath beene.

Upon the ſame day alſo there came a Trumpeter with a Meſſage from the Kings Majeſty unto His Excellency the Earle of *Eſſex*, who was then at his Houſe in the Strand, the intent of which Meſſage is not certainely knowne, but is conceived to be concerning the exchange of Priſoners formerly taken by both parties.

This is Licenced and entered in the Hall-booke according to Order.

London, Printed for Thomas Bates, and I. W. J. 1643.

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THE

ANALYSIS,

Explication, and Application, of the Sacred and Solemne *League* and *Covenant*,

FOR

The Reformation, and Defence of Religion, the Honour and Happineſſe of the King, and the Peace and ſafety of the three Kingdomes of

England, *Scotland*, and *Ireland*.

Enjoyned by the Lords and Commons, aſſembled in Parliament in *England*, and the States of *Scotland*, to be taken by every man throughout all the three KINGDOMES.

Very uſefull, and profitable to be read, obſerved, and kept by all who take the ſaid *Covenant*.

By RICHARD WARD, *Miniſter of Stanſted Mount Fitchet, in* ESSEX.

Imprimatur, *James Cranford.*

Octo: 12 Printed at *London*, for *F. Dallam.* 1643.

The Analyſis, Explication, and Application, of the ſacred and Solemne LEAGVE and COVENANT.

IN the *League*, or *Covenant*, we may obſerve theſe three generall parts, viz. The *Exordium*, *Narration*, and *Concluſion*.

FIRST, in the *Exordium* is onely ſhewed, the occaſion, moving cauſe, neceſſity, and end of the taking of this *Covenant*, which is ſo obvious and perſpicuous to every eye, that I forbeare (for brevities ſake) the particular anatomizing, and analyſing thereof.

SECONDLY, in the *Narration*, or *Narrative part* of this *Covenant*, are theſe three generalls, to wit, The *Covenanters*, the *Covenanted*, and the *Covenant* it ſelfe.

First, the *Covenanters*, or thoſe who take or make this *Covenant*, are all who are cordially and candidely affected to the true *Reformed Proteſtant Religion*, in all the *three Kingdomes* of *England*, *Scotland* and *Ireland*.

Secondly, the *Covenanted*, or he with whom we enter into *Covenant*, is *Jehovah*, our God, the great Creatour, and preſerver of Heaven and Earth.

Thirdly, theſe is the *Covenant* it ſelfe, wherein, and whereby the *Covenanters* oblige and bind themſelves ſolemnely unto God. Now in this *Covenant*, are ſome things *Morall* and *Politick*, and ſome *Theologicall* and *pious*.

FIRST, ſome things in this *Covenant* are *Morall*, and *Politique*, wherein foure things are remarkeable, viz. the *Matter*, *Manner*, *Meanes*, and *Limits* or *Qualifications* thereof.

First, the *Matter*, or *Materiall heads*, of the *Morall* and *Politicall part* of this *Covenant* are theſe, to wit,

I. *Mutually to preſerve the Rights and Priviledges of the Parliaments.* And

II. *The Liberties of the Kingdomes.* And

III. *The Preſervation, and defence of the King:* wherein theſe particulars are included, to wit,

First, whom muſt we endevour to *preſerve* & *defend*? the Kings Majeſty.

Secondly, what muſt we endevour to *preſerve*, and *defend* in the King? His Majeſties *Perſon* and *Authority*.

Thirdly, how muſt we endevour the *preſervatiin* of his *perſon* and *authority*? *In the preſervation, and defence of the true Religion, and Liberties of the Kingdomes*, that is, either

1. We, by endeavouring the *preſervation* and *defence* of the *true Religion*, and *Liberties of the Kingdomes*, doe truely and really endeavour the *preſervation* and *defence* of his Majeſties *perſon* and *authority*; they being the beſt friends, and ſtrongeſt *ſupporters* of his *perſon* and *power*, who ſtand moſt ſtoutly for the *true Religion*, and *Liberties of the Kingdoms*, the Kings Throne being eſtabliſhed by Piety, Equity, and Law. Or,

2. We promiſe to endeavour to *preſerve* his Majeſties *perſon* and *authority*, to wit, ſo long as he really endeavours the *preſervation*, and *defence* of the *true Religion*, and *Liberties of the Kingdoms*. And

Fourthly, Why or wherefore doe we thus endeavour the *preſervation* and *defence* of the Kings *authority* and *perſon*? to wit,

1. That the world may beare witneſſe with our conſcience, of our *loyalty unto him*. And

2. That we may make it evident unto the world; *that we have no thoughts or intentions to diminiſh his Majeſties juſt power, and greatneſſe.*

IV. Another *Materiall Head*, or braneh of the *Politique part* of this *Covenant*, is to diſcover malevolent, and ill-affected ſpirits, and perſons; wherein theſe three particulars are involved, viz.

Firſt, Whom muſt we diſcover? *All ſuch as have beene, or ſhall be Incendiaries, Malignants, or evill Inſtruments of the Church or State.* And

Secondly, Wherein, or how doth their malignancy ſhew it ſelfe? viz.

1. *By hindering the Reformation of Religion, i. e.* by perſiſting, and obſtinately continuing in any ſchiſme, errour, hereſie, old cuſtome, or ſuperſtitious practiſe, &c.

2. *By dividing the King from his people*, i. e. by drawing him from his Parliament, or detaining (by counſell, perſwaſion, or otherwiſe) his Majeſty from comming unto, or complying with his Parliament. And

3. *By dividing one of the Kingdomes from another*, i. e. by raiſing aſperſions, caſting ſcandals, fomenting jelouſies, or differences betwixt them, and the like. And

4. *By making any faction, or parties amongſt the people, contrary to this League and Covenant.* And

Thirdly, Why muſt we diſcover theſe, and the like Malignant perſons? *That they may be brought to publike triall, and receive condigne puniſhment, as the degree of their offences ſhall require or deſerve, or the ſupreme Judicatories of both Kingdomes reſpectively, or others having power from them for that effect, ſhall judge convenient.*

V. Another *Materiall* particular of the *Morall part* of this *Covenant* is, *That whereas the happineſſe of a bleſſed peace betweene theſe Kingdomes, denyed in former times to our Progenitors, is by the good Providence of God granted unto us, and hath beene lately concluded, and ſetled by both Parliaments, we ſhall now*

each one of us, according to our place and interest, endeavour that they may remaine conjoyned in a firme peace, and union to all posterity. And

VI. Another is, to *assist, and defend all those that enter into this league and Covenant, in the maintaining, and pursuing thereof.* And

VII. Not to suffer our selves to be divided, or withdrawne from this *blessed Vnion* and *Conjunction.* Now herein these foure particulars are unfolded, viz.

First, the *impulsive* or *moving causes* of this division and alienation; namely, *Combination, perswasion,* and *Terrour.* And

Secondly, the *Manner* of this tie or obligation: viz. *we must neither directly nor indirectly* suffer our selves to be dis-joynted by any waies, or meanes whatsoever. And

Thirdly, when, or how we show our selves to be divided, and withdrawne from this *blessed Vnion,* and *Conjunction*: to wit,

1. *When we make defection to the contrary part.* And

2. *When we give our selves to a detestable indifferency, or neutrality in this cause, which so much concernes the glory of God, the good of the Kingdomes, and honour of the King.* And

Fourthly, the *Meanes* whereby we may better continue firme in this League of *Unity,* without any alienation or fraction. Now these *Means* are

1. To continue therein all the dayes of our lives *zealously* and *constantly, against all opposition.* And

2. *To promote the same according to our power, against all lets, and impediments whatsoever.* And

3. *What we are not able by our selves to suppresse or overcome, to reveale and make knowne, that it may be timely prevented or removed.* And thus much for the *Matter,* or *Materiall Heads,* and branches of the *Morall* and *Politique part* of this *Covenant.* Now

Secondly, the next thing herein is the *Manner,* how all these forenamed Particulars are to be observed, or performed; viz. *syncerely, really, constantly, and faithfully*: i. e. without any falshood, fayning, dissimulation, hypocrisie, coldnesse, and inconstancy. And

Thirdly, the next thing herein is, the *Meanes* which we must use for the performance of this *part* of our *Covenant*; namely, *seriously to endeavour with our persons, purses, estates, and lives, to performe what we have Covenanted.* And

Fourthly, the last thing herein is, the *limits, bounds, cautions,* or *qualifications* of this *part* of the *Covenant*: to wit, to endeavour the performance of each clause, branch, or particular thereof, *according to our severall vocations, places, and interests,* and no further. And thus much for the *Morall,* and *Politique part* of this *Covenant.* Now

SECOND-

SECONDLY, ſome things in this *Covenant* are *Theologicall* and *pious*, wherein five things are notable, and worthy obſervation: viz. the *Matter*, *Manner*, *Meanes*, *Limits*, and *End*, or *Scope*.

Firſt, the *Matter*, or *Materiall Heads* of the *pious* and *Religious part* of this *Covenant* are theſe five which follow: to wit,

1. *The Reformation of Religion in the Kingdomes of England and Ireland*, wherein theſe foure things are expreſſed: viz.

1. What muſt we endeavour the *Reformation* of? *Of Religion.* And

2. Where? *In the Kingdomes of England and Ireland.* And

3. Wherein? In theſe foure things: viz.

Firſt, *in Doctrine*; becauſe many Popiſh, Arminian, hereticall, ſchiſmaticall, and heterodoxe doctrines have beene broached, and printed, and unſound tenents maintained, countenanced, and patronized in theſe Kingdomes. And

Secondly, *in Worſhip*, becauſe we were taught to worſhip God according to the humane inventions, and ordinances of man, and not according to the Word of God. And

Thirdly, *in Diſcipline*; becauſe many things therein were ſuperſtitious, and not many tending either to edification, or decency. And

Fourthly, *in Government*; becauſe the *Government* of our *Church* by *Arch-Biſhops*, *Biſhops*, *Deanes*, *Arch-Deacons*, *&c.* was never *advantageous* to our *Church*, but rather *deſtructive*; as our former ſuperſtitious, advancing of ſuperſtitious Prieſts, putting downe of preaching, ſilencing of Preachers, and the like, doe evidently confirme: and therefore none need queſtion the *legality* of the *Parliaments aboliſhing* of them, or of our *aſſiſting* of them herein; this kind of *Government* not being *Jure Divino*, but *Humano*, as hath beene abundantly proved of late; and conſequently may be taken away by as lawfull authority, as it was inſtituted, to wit, *the Parliament of the Kingdome*, with which *the King of Englands power* is, although *the Perſon of Charles Steward* be abſent, & ſeparated from them. And

4. How muſt our *Religion* be *Reformed*? namely,

Firſt, *according to the Word of God.* And

Secondly, *according to the example of the beſt Reformed Churches.*

II. Another *Materiall branch* of the *Theologicall part* of this *Covenant*, is, *the preſervation of the true, and truly Reformed Religion of the Church of Scotland*: wherein theſe two things are included: viz.

Firſt, whom, or what we engage our ſelves to *preſerve*: viz. *The Reformed Religion in the Church of England in Doctrine, Worſhip, Diſcipline, and Government.* And

Secondly, againſt whom doe we engage our ſelves to *preſerve* it: viz. Againſt *our*, or *the common Enemy* of *Religion*; namely the

grand Impostor of Rome, with all his abetters, and adherents. That is, as wee now desire the assistance of our brethren of Scotland, against those Atheists, Papists, and Irish Rebels, who have banded themselves against us; so we covenant and promise, that if any of these, or the like Viperous Brood shall endeavour to overthrow the Reformed Religion in Scotland, in Doctrine, Worship, Discipline, and government, that we will to the utmost of our power and place, endeavour to preserve it.

III. Another materiall head or branch of the pious part of this Covenant, is, to endeavour to bring the Churches of God in the three Kingdomes to the nearest conjunction, and uniformity in Religion, confession of faith, forme of Church government, directory for worship, and Catechizing. And

IV. To endeavour the extirpation both, first, of Popery. And

Secondly, of Prelacy, i.e. Church Government by Archbishops, Bishops, their Chancellours, and Commissaries, Arch-Deacons, Deanes, Deanes and Chapters, and all other Ecclesiasticall Officers depending on that Hierarchy. And

Thirdly, Superstition. And fourthly, Heresie. And fiftly, Schisme. And Sixtly, Prophaneness. And seventhly, whatsoever shall be found to be contrary to sound doctrine, and the power of godlinesse. And

V. Another materiall head of the Theologicall part of this Covenant, is the amendment of life, wherein these two things are observable, viz.

First, the Cause moving us to this amendment of life, which is twofold, viz.

1. The consideration of our guiltinesse, by reason of our manifold sinnes, and provocations against God, and his Sonne Jesus Christ. And

2. Our present distresses and dangers, the fruits of that guiltinesse. And

Secondly, the expression of this amendment of life. Note here, our amendment of life is expressed either by our actions or affection, our deeds or desire.

FIRST, by our deeds, and actions or words, for we professe and declare before God, and the world, our unfained desire to bee humbled. Now here three things crave our animadversion, viz.

I. For what must we be humbled? For our owne sinnes, and the sinnes of these Kingdomes. And

II. For what sinnes must we humble our selves? viz. for these: namely,

1. That wee have not as wee might, valued the inestimable benefit of the Gospel. And

2. That we have not laboured for the puritie, and power thereof. And

3. That we have not endeavored to receive Christ in our hearts, nor to walke worthy of him in our lives. And

III. Why must we humble our selves for these sinnes? because they are the causes of other sinnes and transgressions, so much abounding amongst us. And

SECONDLY, our amendment of life is expressed by our affections, and

true and unfained *purpose* and *desires*, which respect both *our selves* and *ours*, wherein three things are considerable, to wit,

First, the *matter* of this *purpose* and *desire*; namely,

I. *To amend our lives.* And

II. *Each one of us to goe before other in the example of a reall reformation.* And

Secondly, the *extent* of this *purpose* and *desire*, to wit,

I. *It must be both in publique and private.* And

II. *In all duties we owe to God and man.* And

Thirdly, the *scope* or *end* of this *purpose* and *desire* of *amendment*; which is

I. *That the Lord may turne away his wrath, and heavy indignation from us.* And

II. *That he may establish these Churches, and kingdomes in truth and peace:* and thus much for the *matter* of the *Theologicall part* of this *Covenant*. Now

Secondly, the next thing in this *part* is the *manner* thereof, to wit, That every branch, clause, part, and particle of this *Covenant*, be performed, and observed *sincerely, really, faithfully, and constantly*. And

Thirdly, next in order followes the *meanes*, whereby we may be enabled to *performe* what we have *promised*; which are

I. An *earnest endeavour*, to the utmost of our ability, to *pay* our *Vowes*, and *performe* all our *promises* unto God. And

II. *The grace of God* enabling us, in some measure thereunto. And

Fourthly, another thing in this *Theologicall part* of our *Covenant*, is the *limits* or *qualification* thereof, viz. We must endeavour to observe every branch of this *Covenant*, according *to our severall places, vocations, and interests*. And

Fifthly, the last thing in this *part*, is the *scope* or *end* of it, which is foure-fold; to wit,

I. *That all we in all these three kingdomes of England, Scotland and Ireland, and our posterity after us, may as brethren live in faith and love.* And

II. *That the Lord may delight to dwell amongst us.* And

III. *That the Lord may bee one, and his name one in all the three Kingdomes.* And

IV. *That we may not partake in other mens sins, and thereby be in danger to receive of their plagues.*

And thus much for the *second generall part* of this *Covenant*, *viz.* the *Narration*. Now

THIRDLY, the *last generall part*, is the *Peroration* or *Conclusion*, wherein are these foure particular branches, to wit, An *Attestation*, *Protestation*, *Appeale*, and *Supplication*.

First, in the *Attestation*, or calling God to witnesse, Wee acknowledge three things, *viz.*

I. That *God* is *present* with us, at the taking of this *Covenant* or *Oath*: And

II. That he who is *present* is *Almighty*, to wit, both to reward us, if wee performe what wee promise, and to punish us, if wee be Covenant-breakers,

breakers, or falsifie our *Oath* unto God: And

III. That as he is *infinite* in *power*, so he is *infinite* in *knowledge*, the very thoughts, purposes, and intentions of our hearts being knowne unto him. And this is laid downe in these words, *And this Vow and Covenant, I make in the presence of Almighty God, the Searcher of all hearts.*

Secondly, in the *Protestation*, we promise in the presence of Almighty God these two things, to wit,

I. To performe all the contents of this *Oath*, and this is the *Matter* of the *Protestation*: And

II. To performe it with a full and true intention of heart; and this is the *manner* of the *Protestation*; both which are laid downe in these words, *And this Vow and Covenant I make with a true intention to performe the same.*

Thirdly, the *Appeale* is contained in these words, *This I promise to performe, as I shall answer at the great Day, when the secrets of all hearts shall be disclosed*; wherein are these five things; to wit,

I. A beliefe, that there shall be a day of Judgement: And

II. That at that Day all shall be judged: And

III. That at that Day all secrets and secret things, (that is, all secret actions, intentions, purposes and desires) shall be discovered, disclosed, laid open and manifested: And

IV. A beliefe that we shall most justly, and impartially at that day be judged, by the most just Judge, according to those actions, intentions, purposes, and desires which are then discovered, and manifested to have beene in us: And

V. A secret and implicite Imprecation, *God doe so to me, and more also at that day*; or, *I desire that I may finde neither mercy, nor favour at the hands of my all-seeing, all-knowing Judge, at the great and dreadfull day of Judgement, if I doe not now faithfully, and fully purpose, and shall hereafter firmely and unfainedly endeavour to performe to the utmost of my power, whatsoever is contained in this Oath or Covenant.* Now

Fourthly, in the supplication these three things are included.

I. The *Petitioners*; namely, we who make this *Covenant*. And

II. The *Petitioned*; to wit, the *Lord*: And

III. The *Petition*, which consists of these two branches, *viz.*

First, *That the Lord would so strengthen us by his holy Spirit*, that we may be enabled to *perform*, whatsoever we have *vowed*, or *promised* in this *Covenant*.

Secondly, *that the Lord would blesse our desires, and proceedings with such good successe, as may be deliverance & safety to his people, and encouragement to other Christian Churches, groaning under, or in danger of the Yoake of Anti-christian Tyranny, to joyne in the same, or like association and Covenant, to the glory of God, the enlargement of the Kingdome of Jesus Christ, and the peace and tranquillity of Christian Kingdomes and Commonwealths.*

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A Number 21/56.

CONTINVATION

Of certain Speciall and Remarkable passages informed to the PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 6. of *October*, till Fryday the 13. of *October*. 1643.

Containing these Particulars, viz.

1. A true and exact relation of some late letters from *Oxford* informing sundry notable passages of note thence, and the making of Sir *George Ratcliffe* Lord *Chauncellor* of *England*.
2. A punctuall and exact relation of the Cavaliers cruell plundering of *Okinham*, and what forwardnesse they are in, for the fortifying of *Reading*.
3. A punctuall account of some proceedings of both Houses of Parliament on Tuesday and Wednesday last, for the speedy putting in Execution of the new great Seale.
4. A true relation of late newes from *Scotland* informing the true state of things there, and some brave exployts of the Scotch forces about *Dunce-Hill*.
5. Certaine news from *Yorke-shire* informing severall passages since the raising of the siege before *Hull*, and Generall Kings laying downe his Commission with some others of the Popish Army upon the *Scots* comming into this Kingdome.
6. A true relation of News from the Earle of *Manchester* by letters to the Parliament on Tuesday last.
7. A punctuall accompt of the cheife grounds of Sir *William Wallers* laying downe his Commission, and some proceedings of the Parliament and Earle of *Essex* upon the same.
8. A true relation of Sir *William Wallers* Muster upon *Hunsloe-Heath* on Thursday last, and Ioyning with the Lord Generalls forces for the speedy advance of both Armies upon a new designe.
9. A true relation of a great discovery made to both Houses of Parliament this weeke, by the intercepting of letters going to *Rome* for the establishing of a new Popish Hierarchy in this Kingdom by Authority from the Pope.
10. With certain other passages of news from the Parliament on Thursday last.

October 13. Printed for *Francis Coles*, and *F. Leach* in the Old *Baly*. 1643

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to the Parliament, and otherwiſe from divers parts of this Kingdome.

From Thurſday the 5. of *October* till Friday the 13. of *October*. 1643.

IN the firſt place to begin with the news from the Kings Army and cheifely from *Oxford* we have it certainly informed by ſundry Meſſengers from thence this weeke, That they are very buſie at Court in chooſing new Officers of State, the new Lord Treaſurer *Cotington* with his white wand is very active of late, and that Grand Incendiary the Lord *Digby* aſmuch officious in the place of Secretary, that there are many others in nomination for great places, As the Earle of *Dorſet* to be Lord Chamberlaine to the King, & the Lord *Iermynn*, Chamberlain to the Queene, the Earle of *Southampton* to be Groome of the Stoole, and the Earle of *Holland* may paſſe the Court like a walking Statue, and ſuffer himſelfe to be pointed at by Foote boyes as a Runnagado or fugitive from the Parliament, Maſter *Edward Hide* is to be Lord *Chauncellor* of the Exchequer, Secretary *Nicholas*, Maſter of the Court of Wards and Livirys, but above all, that Arch-Favourer of the Catholique Cauſe, the late Earle of *Straford's* Creature, Sir *George Ratclife*, not long ſince Priſoner in the Gate-Houſe and accuſed of high Treaſon, but by an eſcape gott to *Oxford*, is made

made Lord *Chauncellor* of England, and the Lord Keeper *Litleton* as a juſt reward for his perfidiousneſſe to the Parliament quite deſerted, Laſtly that the Queene hath writt letters to the Earle of *Newcaſtle* to releaſe Sir *Iohn Savill* a Priſoner to the Popiſh Army at *Yorke* in exchange for Sir *Hugh Pollard* one of the Northen conſpirators and now Priſoner in the Tower.

From *Reading* it is certainly confirmed that the Kings forces there uſe all poſſible induſtry to fortifie that Towne againſt the Parliament and compell the Country people in great numbers to come in dayly to aſſiſt the raiſing of the workes, ſo that unles ſome ſpeedy means be uſed to interupt them before the workes be finiſhed, their poſſeſſing of that Towne may hapen be of great prejudice to the Citty of *London* and the Counties adjoyning to it, And it is further certified that as an earneſt to the Country there abouts what they may expect if ſuch bad Neighboures ſtay amongeſt them, they have already moſt cruelly plundered *Ockinham*, and were not content to carry away what ever was of worth in the Towne, uterly undoing all a like, both freind and foe, but were about to fire the Towne, and notwithſtanding all the faire intreaties to the contrary, ſet fire on ſome Houſes after they had Plundered them.

But his Excellency the Earle of *Eſſex* and City of *London* being not a little ſenſible of this their cruelty, and of what great concernement it will bee to the City to prevent the enlargement of their winter quarters ſo neere the Citty, are ſending a very conſiderabl force to drive them thence, there being ſeaven Regiments of the Trained Bands and Auxilliaries of *London* deſigned to joyne with the Earl of *Eſſex* forces in that ſervice, & doubtleſſe will be on the backs of them ere many dayes.

The Houſe of Commons not a little ſencible of the extraordinary prejudice, damage, & danger of both Houſes of Parliament & Kingdome by the abſence and abuſe of the Great Seale at *Oxford* which ought to attend the Parliament, and gave them juſt occaſion to appoint the making of a new Seale to ſupply the wilfull abſence defects and abuſes of the Old.

They had further conſultation on Tueſday laſt, for the ſpeedy putting in execution of the ſaid new Great Seale for the Re-pub-

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likes neceſſary ſafety and utillity as aforeſaid, and thereupon deſired a conference to recommend the buſineſſe to the Houſe of the Lords, that they would be pleaſed without further let to concurre with the Commons therein, which conference was managed by Maſter Serjeant *Wild*, adding many waighty reaſons, beſides the votes of the Commons Houſe to ſatisfie the Lords of the great neceſſity ſufficient grounds and warrant of their ſpeedy complyance with the Commons therein, And the many and great Calamities and miſchiefes that have enſued to the Kingdomes prejudice under the ſaid Great Seale at *Oxford* ſince it was ſecretly conveyed away from the Parliament (as might be inſtanced in at leaſt 100. ſeverall reſpects) and what further miſchiefes they and the whole Kingdome may expect, when the truſt and managing thereof ſhall be not onely taken from the Lord Keeper who is ingaged by Oath for the due adminiſtration thereof, but put into the hands of other dangerous & ill affected perſons without any Oath, ſuch as *Endymion Porter* a grand Papiſt, and now Sir *George Ratcliffe* a man notoriouſly knowne to have ever beene a favorer of Papiſts and chiefe inſtrument and incendiary of all the miſeries that have fallen upon the miſerable Kingdome of *Ireland*, and thereupon ſtands accuſed of High Treaſon by the Parliament, and yet notwithſtanding all which as if all the Tragicall deſigne's of *Irelands* miſerie were to be compleated here, he is now in nomination of the greateſt place of truſt and moment in this Kingdom, as Lord Chancellour and Keeper of the Great Seale of *England*.

But the Lords in Parliament upon ſerious and mature deliberation of the ſaid reaſons and other weighty conſiderations on Wedneſday laſt, have fully agreed with the Commons for the paſſing & the new Great Seale to remaine with the Parliament (as of right it ought) for the better adminiſtrations of the publique juſtice & tranſaction of the affaires of the Parliament according to Law, equity, and good conſience, and will doubtleſſe without further letere many dayes be put in execution to that purpoſe.

There was an Order of Parliament ſome time ſince paſſed the Houſes to ſummon all the Indges that have abſented themſelves

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from the Parliament or gone to *Oxford* to attend the Parliament according to their places by a certaine day, but there is none of them yet appeared except Iudge *Bacon*, and *Reeve*, who came back to the Houſe this weeke, having beene ſome time abſent at their owne Houſes in the Countrey, and for the other Iudges contemning the ſummons of the Parliament, it is beleeved the Houſes will take a ſpeedy courſe to out them, and chooſe others in their places, that we may have this next Terme kept in all the Courts of Iuſtice at *Weſtminſter* according to the uſuall cuſtome, and as it ought.

For the news Northwards, and firſt from *Scotland* (the generall expectation of the Kingdome) the moſt certain relation from thence ſo neare as I can informe my ſelfe, for I have heard ſundry relations, which in all perticulers I cannot give credit to, As that part of the *Scotch* Army have as yet entered *Northumberland* or don any conſiderable Action on this ſide *Barwicke*, only this I heare confirmed from a very good hand, that a partie of the Earle of *Newcaſtles* Horſe under Command of the Lord *Widrington*, (lately Sir *William*) and Colonell *Gray* paſſing over the *Tweed* at *Carlile* had invaded *Scotland* and marched to a place called *Dunce-Hill* about ſeaven miles from *Barwicke*, upon pretence to publiſh a Proclamation from the King with many heavy threates, to forbid the *Scots* aſſociating with the Parliament, or to bring any forces into this Kingdome to aſſiſt them in their pretended Religion, againſt the King, under penalty of high Treaſon, and breach of the Articles of pacification betwixt both Nations. But the *Scots* having timely notice of this deſign were not a liitle moved the Popiſh Army ſhould make incurſions into that Kingdome to diſturbe their preparations and Covenanting with the Kingdome of *England*, not againſt, but for the defence of his Majeſties perſon, Juſt rights & priviledges, Religion, Lawes and liberties of the Subject. And ſent out a partie againſt them (whether of the Garriſon at *Barwicke* I am not certaine) and charged the Enemy with ſuch brave ſucceſſe they routed their whole partie of Horſe, killed divers took many Priſoners, much Armes, &c. the perticulers are not as yet fully certified, but doubtleſſe we ſhall within few dayes heare further

ther thereof, there being some shiping come lately from *Scotland* have laine at *Yarmouth* above this wecke for want of a faire winde to come for *London*.

The Earle of *Newcastle* we heare for certaine hath quite raised his siege from before *Hull*, but left some peeces of Ordnance behind him, which by reason of the rottennesse of the ground by the wett weather, and the Lord *Fairfax* leting out the sluces upon him he could not draw off, but hath sunk or buried them under ground, & being disappointed of *Hull* for winter quarter as he much aimed at, before the *Scots* should enter this Kingdome, he is returned to his ould Garrisons nearer *York* & is reedifying the ould Fortificati ons about *Yorke* withall expedition.

The taking of the Covenant in *Scotland* to joyne with *England* against all Papists, Malignants, Delinquents and wicked Incendiaries or others taking part against the Parliament or goe about to divide betwixt King and Parliament, hath caused divers Commanders of the *Scotch* Nation formerly complying with the Popish Army Northwards to lay downe their Commissions and desert the service: Generall King the Queenes Grand Agent for the North, hath wee heare sent his Commisson to the Queene, desiring to be excused that he cannot further prosecute her service in this warre, and to fight against his owne Nation the *Scotts*, for that by the Covenant he formerly entred into in *Scotland*, hee is ingaged to the contrary; and having sufficiently inriched himselfe out of the ruines of this Kingdome, and purchased much Treasure, he hath now disserted the cause (as the generall report is) and gone to *Hamburgh* his old place of residence.

Besides him we heare further that Colonell Sir *John Annis* and some others of note in those parts have layed downe their Commissions, not daring to fight against their owne Nation the *Scotts* now comming into this Kingdome.

And how Generall *Ruthon* and some others of the *Scotch* Nation at *Oxford* whom we heare are also much troubled at the *Scotts* comming in, will dispence with the matter, we shall heare more afterwards.

From the Earle of *Manchester* both Houses of Parliament received

ved letters on Tueſday laſt, and he was then at *Boſton* in *Lincolneſhire* with a Gallant Army, the Lord *Willoughby* of *Parhams* forces; Colonell *Cromwell* and Sir *Thomas Fairefax* Horſe being all Conjoyned: That he hath ſent out parties to cleanſe the Country of the Enemies forces, but the Earle of *Newcaſtle* not reliſhing their ſo neere approaches, hath ſent for the greateſt part of his Horſe in that County backe to *Yorke*, but for *Newarke* upon *Trent* it is very ſtrongly fortified.

Sir *William Waller*, it is very certaine hath reſigned up his Commiſsion, not upon any diſcontents as the Malignants would faine have us beleeve, but with the advice and approbation of both Houſes of Parliament, upon divers waighty and conſiderable reaſons for the better advancement of the publique ſervice, as I doubt not but the Malignants will ſuddenly finde to their coſt; one chief cauſe of the reſigning his Commiſsion being, that the Lord Generall the Earle of *Eſſex* forces, and his might the better conjoyne upon a preſent expedition. Sir *William Waller* being made Lieverenant Generall of the Army under his Excellency, and on Thurſday laſt appointed to muſter at his forces *Hounſlow Heath*, and then both Armies joyning, they are preſently to advance upon a new deſigne (but whether the City forces march along with them as was propoſed, or that they may not be now better ſpared to attend upon the Guard of the City I am not certaine.

Sir *William Waller* upon the returne of this deſigne is to haye an ample Commiſsion from the Lord Generall for the Weſterne parts.

There was alſo about 20000. pound ſent from the City to pay the ſouldiers of both Armies before the Advance.

One thing more may not be unfitly inſerted in this place, to give the Kingdome notice of, viz that beſides the Popes Bull you formerly heard of intercepted comming into this Kingdome, there was ſome further letters lately intercepted about *Rotcheſter*, and read in the Houſe of Commons, this weeke ſent (as tis conceived) from ſome of the Malignant Biſhops and Clergie of this Kingdome to a great Biſhop in *Rome* and ſtiled Primate & Metropolitan of all *England* and *Scotland*, making a great diſcovery of a nother

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fine deſigne for the eſtabliſhing of a new Order or Hierchy of Biſhops, Deanes, and Prieſts in this Kingdome by Authority from the *Pope*.

That there may be a conclave of 23. Biſhops appointed for the whole Kingdome to hold a confederacy together for the ordering of all affaires in the Church, and reduce this Kingdome to the obedience of the Sea of Rome, as by the ſaid letters it appeares hath been a long tyme practized by theſe Reformers of Religion, & this ſet number of 23 to have their Agents of Deanes, Prieſts and other Officers of the Kingdome to be aſsiſting to the worke, and with the ſaid letters was a ſcrowle of the names of ſuch fitt inſtruments in ſeverall Counties ſelected for the officiating of this great deſigne, and upon the death of any one of them, another nominated to ſucceede in his Roome, with many other pritty devices for the erecting of this new Hierchy which I cannot now relate, but will ſuddenly for a generall ſatisfaction be publiſhed to the Kingdome by order of Parliament.

This Friday a great number of Knights, Gentlemen, Souldiers, and other ſtrangers now reciding within the City of *London* and *Weſtminſter* have appointed to take the Nationall Covenant at St. *Margarets Weſtminſter* in the like ſolemne manner as others have done before them, and M. *Bridges* a very reverend Devine is appointed to preach unto them.

The Lords in Parliament have alſo appointed to take the ſaid Covenant at the Abby of *Weſtminſter* on the next Lords day, and Mr. *Calamy* is appointed to preach there.

Both Houſes on Thurſeday night laſt adjourned their ſitting in Parliament till the Munday following, that they might the better apply themſelves in ſeverall Committees during that time for the advance of monies for the ſervice of the Armyes for ſequeſtration of Malignants and Delinquents eſtates, and other perticler cauſes.

This is Licenced and entred into the Regiſter Booke of the Company of Stationers according to Order.

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THE COVENANT: WITH A Narrative OF The Proceedings and Solemn Manner of Taking it by the Honourable Houſe of COMMONS, and Reverent Aſſembly of DIVINES the 25th day of *September*, at Saint *Margarets* in *Weſtminſter*.

ALSO,

TWO SPEECHES Delivered at the ſame time;

The one
By Mr. *Philip Nye*,
The other
By Mr. *Alexander Henderſam*.

Publiſhed by ſpeciall Order of the Houſe.

LONDON,
Printed for *Thomas Vaderhill* at the Bible in Wood-
ſtreet, 1643.

A NARRATIVE

OF

The Proceedings and Solemn Manner of

Taking it by the Honourable House of

Commons and Assembly of

Divines at Saint Margarets

Westminster.

ALSO,

TWO SPEECHES

Delivered at the same time;

The one

By Mr. Philip &c.

The other

By Mr. Alexander Henderson.

Published by Speciall Order of the House.

LONDON,

Printed for Thomas Underhill at the Bible in Wood-

street. 1643.

THE COVENANT;

That was read, ſvvorn unto, and ſubſcribed by the Honourable Houſe of Commons, and Reverend Aſſembly of DIVINES, the 25. of *September.*

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgeſſes, Miniſters of the Goſpell, and Commons of all ſorts in the Kingdomes of *England*, *Scotland*, and *Ireland*, by the providence of God, living under one King, and being of one Reformed Religion; Having before our eyes, the glory of God, and the advancement of the Kingdome of our Lord and Saviour Jeſus Chriſt, the Honour and happineſſe of the Kings Majeſtie, and His

 poſterity,

posterity; and the true publique Liberty, Safety, and Peace of the Kingdomes; wherein every ones private condition is included: And calling to minde the treacherous and bloody Plots, Conspiracies, Attempts, and practises of the enemies of God, against the true Religion, and Professors thereof, in all places, especially in these three Kingdomes, ever since the Reformation of Religion: And how much their rage, power, and presumption are of late, and at this time encreased, and exercised, whereof the deplorable Estate of the Church and Kingdome of *Ireland*, the distressed Estate of the Church and Kingdome of *England*, and the dangerous Estate of the Church and Kingdome of *Scotland*, are present and publique Testimonies: We have now at last (after other meanes of Supplication, Remonstrance, Protestations, and Sufferings) for the Preservation of our selves, and our Religion, from utter ruine and destruction, according to the commendable practise of these Kingdoms in former times, and the example of Gods people in other Nations, after mature deliberation, resolved and determined, to enter into a mutuall, and solemne League, and Covenant, wherein we all subscribe; And each one of us for himselfe, with hands lifted up to the most high God, doe sweare:

1. That wee shall sincerely, really, and constantly, through the Grace of God, endeavour in our severall Places, and Callings, the preservation of the Reformed Religion in the Church of *Scotland* in Doctrine, Worship, Discipline, and Government, against our common enemies; The Reformation of Religion in the Kingdomes of *England*, and *Ireland*, in Doctrine, Worship, Discipline, and Government, according to the Word of

of God, and the example of the beſt Reformed Churches. And ſhall endeavour to bring the Churches of God in the three Kingdomes, to the neereſt Conjunction and Vniformity in Religion, Confeſſion of Faith, Forme of Church Government, directory for Worſhip, and Catechizing, That we and our Poſterity after us, may as Brethren, live in Faith and love; and the Lord may delight to dwell in the midſt of us.

2 That we ſhall in like manner without reſpect of perſons, endeavour the extirpation of Popery, Prelacy, (that is, Church-government by Arch-Biſhops, Biſhops, their Chancellours and Commiſſaries, Deanes, Deanes and Chapters, Arch-deacons, and all other Eccleſiaſticall Officers, depending on that Hierarchy) Superſtition, Hereſie, Schiſme, Prophaneneſſe, and whatſoever ſhall be found to be contrary to ſound Doctrine, and the power of Godlineſſe; leſt we partake in other mens ſinnes, and thereby be in danger to receive of their plagues: And that the Lord may be one, and his Name one in the three Kingdomes.

3 We ſhall with the ſame Sincerity, Reality, and Conſtancy, in our ſeverall Vocations, endeavour with our Eſtates, and Lives, mutually, to preſerve the Rights and Priviledges of Parliaments, and the Liberties of the Kingdomes: And to preſerve, and defend the Kings Majeſties Perſon, and Authority, in the preſervation and defence of the true Religion and Liberties of the Kingdome: That the World may beare witneſſe with our Conſciences, of our Loyalty; And that we have no thoughts, or intentions to diminiſh His Majeſties juſt Power and Greatneſſe.

4 We ſhall alſo with all faithfulneſſe endeavour

the diſcovery of all ſuch as have beene, or ſhall be Incendiaries, Malignants, or evill Inſtruments, by hindering the Reformation of Religion, dividing the King from his People, or one of the Kingdomes from another, or making any Faction, or Parties amongſt the People, contrary to this League and Covenant; that they may be brought to publicke tryall, and receive condigne puniſhment, as the degree of their offences ſhall require, or deſerve: Or the ſupreame Judicatories of both Kingdomes reſpectively, or others having power from them for that effect, ſhall judge convenient.

5. And whereas the happineſſe of a bleſſed Peace betweene theſe Kingdomes, denyed in former times to our Progenitors, is by the good providence of God granted unto us, and hath beene lately concluded and ſetled by both Parliaments; We ſhall each one of us according to our Place and Intereſt, endeavour, That they may remaine conjoyned in a firme Peace and Vnion to all poſterity; And that Juſtice may be done upon the wilfull oppoſers thereof in manner expreſſed in the precedent Article.

6. We ſhall alſo according to our Places and Callings in this common Cauſe of Religion, Liberty, and Peace of the Kingdomes, aſſiſt and defend all thoſe that enter into this League, and Covenant, in the maintenance and purſuing thereof; And ſhall not ſuffer our ſelves, directly, or indirectly, by whatſoever Combination, Perſwaſion, or Terrour, to be divided, or withdrawn from this bleſſed Vnion, and Conjunction, Whether to make defection to the contrary part; Or to give our ſelves to a deteſtable indifferency, or neutrality in this Cauſe, which ſo much concerneth the Glory of God, the good

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of the Kingdomes, and Honour of the King; But ſhall all the dayes of our lives, zealouſly and conſtantly continue therein, againſt all oppoſition; And promote the ſame according to our power, againſt all Lets, and Impediments whatſoever: And what we are not able our ſelves to ſuppreſſe, or overcome, we ſhall reveale, and make knowne, that it may be timely prevented or removed. All which we ſhall doe as in the ſight of God.

And becauſe theſe Kingdomes are guilty of many ſinnes and provocations againſt God, and his Sonne Ieſus Chriſt, as is too manifeſt by our preſent diſtreſſes and dangers, the fruits therof; We profeſſe and declare before God and the world, our unfained deſire to be humbled for our owne ſinnes, and for the ſinnes of theſe Kingdomes, eſpecially, that we have not as we ought valued the ineſtimable beneſit of the Goſpel; That we have not labored for the purity and power thereof, and that we have not endeavored to receive Chriſt in our hearts, nor to walk worthy of him in our lives, which are the cauſes of other ſinnes and tranſgreſſions, ſo much abounding amongſt us; And our true and unfained purpoſe, deſire, and endeavour for our ſelves, and all others under our power and charge, both in publicke and in private, in all duties wee owe to God and man, to amend our lives, and each one to goe before another in the example of a reall Reformation, that the Lord may turne away his wrath, and heavy indignation, and eſtabliſh theſe Churches and Kingdomes in Truth and Peace. And this Covenant we make in the preſence of Almighty God, the ſearcher of hearts, with a true intention to perform the ſame, as we ſhall anſwer at that great day when the ſecrets of all hearts ſhall be diſcloſed: Moſt humbly beſeeching the Lord to ſtrengthen us by his Holy Spirit for this end, and to bleſſe our de-

ſires and proceedings with ſuch ſucceſſe, as may be deliverance and ſafety to his people, and encouragement to other Chriſtian Churches groaning under, or in danger of the yoak of Antichriſtian Tyranny, to joyne in the ſame, or like Aſſociation and Covenant, to the glory of God, the enlargement of the Kingdome of Ieſus Chriſt, and the Peace and Tranquillity of Chriſtian Kingdomes and Common-wealths.

The Proceedings of the Covenant, with the manner of taking thereof by the Honourable Houſe of COMMONS, and the Reverend Aſſembly of DIVINES.

THe Commiſſioners ſent from the Honourable Houſes of Parliament to the Kingdome of *Scotland*, having (beſides other weighty Affaires) inſtructions to take into conſideration whatſoever might be effectuall for bringing the two Kingdoms to a more neer Conjunction and Union, there was a Committee of the Honourable Convention of Eſtates in *Scotland*, and another Committee of the Generall Aſſembly of the Church deſigned to joyne with them in this great and neceſſary conſultation, in which, after much agitation, the reſult and concluſion was, that a ſolemne League and Covenant taken mutually by both Kingdomes, would be the moſt conducing meanes to ſuch a happy Vnion. Thereupon a form of Covenant by their Com-

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mon assent was agreed upon, and presented to bee read and considered of, in the Generall Assembly; where it had assent and approbation: and was thence recommended to the Convention of Estates, by an Order of the Assembly, as followeth.

Edenb. August. 17. 1643. Sess. 14.

THe Assembly having recommended unto a Committee appointed by them to joyne with the Committee of the Honourable Convention of Estates, and the Commissioners of the Honourable House of the Parliament of England, *Certaine Propositions presented unto them by the aforesaid Commissioners of the Honourable House of the Parliament of* England, *for bringing the two kingdoms to a more neere Conjunction and Vnion, received from the aforesaid Committees, the Covenant under-written, as the result of their Consultations; And having taken the same as a matter of so publike concernment, and of so deep importance, doth require unto their gravest consideration, Did with all their hearts and with the beginnings of that joy which they did finde in so great measure upon the Renovation of the Nationall Covenant of this Kirk and Kingdome, All with one voice approve and embrace the same, as the most powerfull meane by the blessing of God for setling and preserving the true Protestant Religion with perfect Peace in His Majesties Dominions, and propagating the same to other Nations, and for establishing his Majesties Throne to all Ages and Generations. And therefore with their best affections recommend the same to the Honourable Convention of Estates, that being examined and approved by them, it may be sent with all diligence unto the Kingdome of* England, *That being received and approven.*

approven there, the ſame may be with publick humiliation, and all religious and anſwerable ſolemnity ſworne and ſubſcribed by all true Profeſſors of the Reformed Religion, and all His Majeſties good Subjects in both Kingdomes.

Ar. Jhonſton Cler. Eccl.

From that Honourable Convention it obtained like approbation, with a recommendation to the Kingdom of *England*, as in this Order of theirs appeareth.

At Edinburgh. 17. of Auguſt, 1643.

THe Noblemen, Commiſsioners of Shires and Burroughs now convened, having received the Covenant above-written from their Committee as the reſult of their conſultations with a Committee of their generall Aſſembly and the Commiſsioners of both Houſes from the Parliament of England, *and having taken the Covenant into their graveſt conſideration, did with all their hearts, and great expreſsions of joy and unanimity approve and embrace the ſame as the moſt powerfull meane, by the bleſsing of God, for ſetling and preſerving the true Proteſtant Religion with a perfect peace in all his Majeſties Dominions, and propagating the ſame to other Nations, and for eſtabliſhing his Majeſties Throne to all ages: And being very confident that their Brethren in the Kingdome of* England *will heartily receive and approve the ſame; Therefore according to the earneſt recommendation of that venerable Aſſembly of this Kirk now thinks it moſt neceſſary for the good ends afore-ſaid, that it be ſent into that Kingdome with all diligence, that being received and approved by their Brethren there,*

there, the ſame may be with all religious ſolemnities ſworne and ſubſcribed by all true Profeſſours of the Reformed Religion, and all his Majeſties good Subjects in both Kingdomes. Extract.

Arch. Primroſe, Cler. Conven.

Some Commiſſioners alſo, were ſent from the Generall Aſſembly of the Church of *Scotland*, with inſtructions for furthering the Covenant and the intended union of the Churches of both Kingdoms. This Covenant being preſented to the Honourable Houſe of Commons, and conſidered by them in the ſeverall branches and Articles thereof, was recommended to a Committee to be choſen of their own Members, and ſome of the Divines of the Aſſembly, together with the Commiſſioners ſent from *Scotland*, to the intent that ſome expreſſions might be farther explained, and that the Kingdome of *Ireland* alſo might bee expreſly taken into the ſame league and Covenant with us: Which being done with great care and diligence by thoſe Committees and Commiſſioners, It was then read in the Aſſembly of Divines, and afterwards in the Houſe of Commons, and received a moſt full and univerſall aſſent from the Members of both, *Nemine contradicente*. This form of Covenant was preſented alſo to the Houſe of Lords, by whom likewiſe it was taken into conſideration, and approved of, as fit to be entred into by the three Kingdomes.

On Friday the 22. of *September* it was concluded by the Houſe, this Oath and Covenant ſhould be ſolemnly taken publikely in the Church at *weſtminſter*, called Saint *Margarets* Church, the Monday following, by the Houſe of Commons and the Aſſembly of Divines: To which

purpoſe an Order was ſent to the Aſſembly from the Houſe to give them notice thereof; and that ſome of the Aſſembly be appointed to pray and to exhort, for the more ſolemn celebrating of ſo ſerious and weighty a ſervice. The Aſſembly appointed Mr. *Philip Nye* to make the exhortation, Mr. *John White* to pray before, and Mr. Dr. *Gouge* to pray after the exhortation. The Houſe met at the uſuall place, and thence went with their Speaker to the Church; the Aſſembly alſo at the ſame time with their Prolocutor. A Pſalme being ſung, ſolemne prayer was made, after the prayer an exhortation to the Honourable Houſe and Reverend Divines encouraging them to this work as a work of a marvellous high nature and concernment. This being ended, Mr. *Alexander Henderſam*, one of the Commiſſioners ſent from the Aſſembly of the Church of *Scotland*, being alſo deſired thereunto, made a Speech to the like purpoſe.

Then the Covenant was read, notice being firſt given to the Aſſembly, that after the hearing of it, each perſon ſhould immediately by ſwearing, worſhip the great Name of God, and teſtifie ſo much outwardly by lifting up their hands: which was all done very ſolemnly and with ſo much joy ſeen in their countenances, and manifeſted by clapping of their hands, as was ſutable to the gravity of ſuch a worke, and the ſadneſſe of the preſent times.

Both Aſſemblies having thus ſworn, with whom the Commiſſioners from *Scotland* joyned, the Speaker with the Members of the Houſe of Commons, went up into the Chancell, and there ſubſcribed their names in a Roll of Parchment provided for that purpoſe, in which this Covenant was fairly written, and afterward the Prolocutor,

tor, the Commiſſioners from *Scotland*, and the Members of the Aſſembly of Divines did the like in another Roll, which being finiſhed, the Name of God was again ſolemnly invocated, and praiſes returned for vouchſafing this Church and Kingdome ſo happy and joyfull a day; a Pſalme was ſung, and then the Aſſembly diſmiſſed.

An Exhortation made to the Honourable Houſe of Commons and Reverend Divines of the Aſſembly, by *Mr. Nye* before he read the Covenant.

A Great and ſolemn work (Honourable and Reverend) this day is put into our hands, let us ſtir up and awaken our hearts unto it. We deale with God as well as with men, and with God in his greatneſſe and excellencie, for by him we ſweare, and at the ſame time we have to doe with God and his goodneſſe, who now reacheth out unto us a ſtrong and ſeaſonable arme of aſſiſtance. The goodneſſe of God procuring ſuccour and help to a ſinfull and afflicted people (ſuch are we) ought to be matter of feare and trembling even to all that heare of it, *Ier.* 33.9. We are to exalt and acknowledge him this day who is fearefull in praiſes, ſweare by that Name which is holy and reverent, enter into a Covenant and league that is never to bee forgotten by us nor our poſterity, and the fruit I hope of it

ſhall be ſo great, as both we and they ſhall have cauſe to remember it with joy; and ſuch an Oath as for matter, perſons, and other circumſtances, the like hath not been in any age or Oath we read of in ſacred or humane Stories, yet ſufficiently warranted in both.

The parties ingaging in this league are three Kingdoms, famous for the knowledge, and acknowledgement of Chriſt above all the Kingdoms in the world; to ſwear before ſuch a preſence, ſhould mould the ſpirit of man into a great deale of reverence; what then to be engaged, to be incorporated, and that by ſacred Oath, with ſuch an high and Honourable Fraternity? An Oath is to be eſteemed ſo much the more ſolemn, by how much greater the perſons are that ſweare each to other: as in heaven when God ſweares to his Son, on earth when Kings ſweare each to other; ſo in this buſineſſe, where Kingdomes ſweare mutually.

And as the ſolemnity of an Oath is to bee meaſured by the perſons ſweating, ſo by the matter alſo that is to be ſworne to; God would not ſweare to the Covenant of works, he intended not to honour it ſo much, it was not to continue, it was not worthy of an Oath of his; but to the Covenant of grace, which is the Goſpel, he ſwears and repents not of it. God ſweares for the ſalvation of men, and of Kingdoms: And if Kingdoms ſweare, what ſubject of an Oath becommeth them better then the preſervation and ſalvation of Kingdomes, by eſtabliſhing the Kingdome of a Saviour amongſt them, even our Lord and Saviour Jeſus Chriſt, who is a Mediator and Saviour for Nations as well as particular perſons?

The end alſo is great and honourable, as either of the former, *Two is better then one*, ſaith He who beſt knoweth what

what is beſt; and from whom alone every thing hath the goodneſſe it hath. Aſſociation is of divine Offſpring; not only the being of Creatures, but the putting of them together: the cluſter as well as the grape is the work of God: conſort and harmony amongſt men, eſpecially amongſt Saints, is very pleaſing unto the Lord. If when but two or three agree and aſſent upon any thing on earth, it ſhall be confirmed in heaven; and for this, becauſe they gather together in his name, much more when two or three Kingdomes ſhall meet and conſent together *in his name* and *for his name*, *that God may bee one*, *and his name one amongſt them*, and his preſence amidſt them. That prayer of Chriſt ſeemeth to proceed from a feeling ſenſe of his own bleſſedneſſe; *Father*, *that they may be one*, *as thou in me*, &c. Unity amongſt his Churches and Children muſt needs therefore be very acceptable unto him: For out of the more deep ſenſe deſires are fetcht from within us, the more pleaſing will be the anſwer of them unto us. Churches and Kingdomes are deare to God, his patience towards them, his compaſſions over them, more then particular perſons, ſheweth it plainly. But Kingdoms willingly engaging themſelves for his Kingdome, his Chriſt, his Saints, the purity of Religion, his worſhip, and Government, in all particulars, and in all humility, ſitting down at his feet to receive the law and the rule from his mouth; what a price doth hee ſet upon ſuch? Eſpecially when (as we this day) ſenſible of our infirmity, of an unfaithfull heart not ſteddy with our God, but apt to ſtart from the cauſe, if we feele the knife or the fire; who binde our ſelves with cords, as a ſacrifice to the hornes of the Altar. We invocate the name of the great

God, that his vowes, yea his curſe may be upon us, if we doe not this; yea though we ſuffer for ſo doing: that is, if we endeavour not ſo farre as the Lord ſhall aſſiſt us by his grace, to advance the Kingdom of the Lord Jeſus Chriſt here upon earth, and make Jeruſalem once more the praiſe of the whole world, notwithſtanding all the contradictions of men.

What is this but the contents and matter of our Oath? What doe we covenant? What doe we vow? Is it not the preſervation of Religion, where it is reformed, and the Reformation of Religion, where it needs? Is it not the Reformation of three Kingdomes, and a Reformatiom univerſall, Doctrine, Diſcipline, and Worſhip, in whatſoever the Word ſhall diſcover unto us? To practiſe, is a fruit of love; to reforme, a fruit of zeale; but ſo to reforme, will be a token of great prudence, and circumſpection in each of theſe Churches. And all this to be done according to Gods word, the beſt Rule, and according to the beſt reformed Churches, the beſt interpreters of this Rule. If *England* hath obtained to any greater perfection in ſo handling the word of righteouſneſſe, and truths, that are according to godlineſſe, as to make men more godly, more righteous: And if in the Churches of *Scotland* any more light and beauty in matters of Order and Diſcipline, by which their Aſſemblies are more orderly: Or if to any orher Church or perſon it hath beene given better to have learned Chriſt in any of his wayes then any of us; wee ſhall humbly bow, and kiſſe their lips that can ſpeak right words unto us in this matter, and help us into the neareſt uniformity with the word and minde of Chriſt in this great work of Reformation.

Honourable

Honourable and Reverend Brethren, there cannot be a more direct and effectuall way to exhort and perſwade the wiſe, and men of ſad and ſerious ſpirits (and ſuch are you to whom I am commanded to ſpeak this day) then to let into their underſtandings the weight, and worth, and great importance of the work they are perſwaded unto. This Oath is ſuch, and in the matter and conſequence of it, of ſuch concernment, as I can truly ſay, it is worthy of us, yea of all theſe Kingdomes, yea of all the Kingdoms of the World; for it is ſwearing fealty and allegeance unto Chriſt the King of Kings; and a giving up of all theſe Kingdomes, which are his inheritance, to be ſubdued more to his Throne, and ruled more by his Scepter, upon whoſe ſhoulders the government is laid, and *in the encreaſe of whoſe Government and peace there ſhall be no end, Eſa. 9.* Yea, we finde this very thing in the utmoſt accompliſhment of it, to have been the Oath of the greateſt Angel that ever was, who ſetting his feet upon two of Gods Kingdomes, the one upon the Sea, the other upon the Earth, lifting up his hand to heaven, as you are to doe this day, and ſo ſwearing, *Rev. 10.* The effect of that Oath you ſhall find to be this, that the kingdoms of the world become the kingdomes of the Lord and his Chriſt, and he ſhall reigne for ever, *Rev. 11.* His Oath was for the full and finall accompliſhment, this of yours for a graduall, yet a great performance towards it.

That which the Apoſtles and Primitive times did ſo much and ſo long pray for, though never long with much quietneſſe enioyed, that which our Fathers in theſe latter times have faſted, prayed and mourned after, yet attained not; even the cauſe which many deare Saints now with God

God, have furthered by extreameſt ſufferings, poverty, impriſonment, baniſhment, death, even ever ſince the firſt dawning of Reformation: That and the very ſame is the very cauſe and work that we are come now, through the mercy of Jeſus Chriſt, not only to pray for, but ſweare to. And ſurely it can be no other, but the reſult and anſwer of ſuch prayers and teares of ſuch ſincerity and ſufferings, that three Kingdoms ſhould be thus born, or rather new born in a day; that theſe Kingdoms ſhould be wrought about to ſo great an engagement, then which nothing is higher, for to this end Kings raign, Kingdomes ſtand, and States are upheld.

It is a ſpeciall grace and favour of God unto you Brethren, Reverend and Honourable, to vouchſafe you the opportunity, and to put into your hearts (as this day) to engage your lives and eſtates in matters ſo much concerning him and his glory. And if you ſhould doe no more but lay a foundation ſtone in this great work, and by ſo doing engage poſteritie after you to finiſh it, it were honour enough: But there may yet further uſe be made of you, who now are to take this Oath, you are deſigned as chiefe maſter Builders and choyce Inſtruments for the effecting of this ſettled Peace and Reformation; which if the Lord ſhall pleaſe to finiſh in your hands, a greater happineſſe on earth, nor a greater means to augment your glory and crown in heaven, you are not capable of. And this let me further adde for your encouragement, of what extenſive good and fruit in the ſucceſſe of it, this very Oath may prove to be, wee know not. God hath *ſet his Covenant like the Heavens*, not onely for duration, but like alſo for extenſion: The Heavens move and roule about, and ſo communicate

municate their light, and heat, and vertue, to all places and parts of the earth; so doth the *Covenant* of God, so may this gift be given to other Covenants that are framed to that pattern. How much this solemn League and Oath may provoke other Reformed Churches to a further Reformation of themselves; what light and heat it may communicate abroad to other parts of the world, it is only in Him to define to whom is given the *utmost ends of the earth for his inheritance*, and worketh by his exceeding great power great things out of as small beginnings.

But however, this I am sure of, it is a way in all probability most likely to enable us to preserve and defend our religion against *our common enemies*, and possible a more sure foundation this day will be laid for ruining Popery and Prelacy, the chiefe of them, then as yet wee have been led unto in any age.

For Popery, it hath beene a Religion ever dexterous in fencing and muniting it selfe by association and joynt strength; all sorts of Professors amongst them are call into Fraternities and Brother-hoods, and these Orders carefully united by Vow one with another and under some more generall notion of common dependency. Such States also and Kingdoms as they have thus made theirs; they endeavour to improve and secure by strict combinations and leagues each to other, witnesse of late yeares that *La Sainte ligue*, the holy league. It will not bee unworthy your consideration, whether seeing the preservation of Popery hath beene by Leagues and Covenants, God may not make a League or Covenant to be the destruction of it. Nay, the very rise of Popery seemeth to be after such a manner by

Kings, that is, Kingdomes assenting and *agreeing* perhaps by some joynt Covenant (the Text saith, *with one minde*, why not then with one mouth?) to give their power and strength unto the Beast, and make war against the Lamb, *Rev.* 17. where you read the Lamb shall overcome the Beast, and possibly with the same weapons; he is the Lord of Lords, and King of Kings, he can unite Kings and Kingdomes, and give them one minde also to destroy the Whore and be her utter ruine; And may not this dayes work be a happy beginning of such a blessed expedition?

Prelacie another common enemy, that we Covenant and sweare against, what hath it been, or what hath the strength of it been, but a subtile combination of Clergymen formed into a policy or body of their own invention, framing themselves into Subordination and Dependencie one upon another, so that the interest of each is improved by all, and a great power by this meanes acquired to themselves; as by sad experience we have lately found: The joynts and Members of this body, you know were knit together by the sacred engagement of an Oath, the Oath of Canonicall obedience as they called it! You remember also with what cunning and industrie they endeavoured lately to make this Oath and Covenant more sure for themselves and their posterity! And intended a more publike, solemn and universall engagement, then since Popery this cause of theirs was ever maintained or supported by. And questionlesse, *Ireland* and *Scotland* also must at last have been brought into this holy league with *England*. But blessed be the Lord, and blessed be his good hand the Parliament, that from the indignation of their spirits against so horrid a

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yoke, have daſhed out the very braines of this project; and are now this day preſent before the Lord to take and give poſſeſſion of this bleſſed Ordinance, even an Oath and Covenant as ſolemn and of as large extent as they intended theirs; uniting theſe three Kingdoms into ſuch a League and happy combination as will doubtleſſe preſerve us and our Reformation againſt them, though their iniquity in the myſteries of it ſhould ſtill be working amongſt us. *Come* therefore (I ſpeak in the words of the Prophet) *let us joyne our ſelves to the Lord*, and one to another, and each to all, *in a perpetuall Covenant that ſhall not be forgotten.*

We are now entring upon a work of the greateſt moment and concernment, to us and to our Poſteritie after us, that ever was undertaken by any of us, or any of our fore-fathers before us, or neighbouring Nations about us; if the Lord ſhall bleſſe this our beginning, it will be a happie day, and we ſhall be a happy people. An Oath is a duty of the firſt Commandment, and therefore of the higheſt and nobleſt order and rank of duties; therefore muſt come forth attended with choyceſt graces; eſpecially with theſe two, humility, and feare.

Feare, not onely of God, which ought to be in an eminent meaſure, *Gen.* 31. 53. *Iacob* ſware by the feare of his father *Iſaac*, as if he covered to inherit his fathers grace, as well as his fathers God: But alſo feare of an Oath, it being a dreadfull duty, and hath this peculiar, its eſtabliſhed by the Oath of God, I have ſworne that unto me every tongue ſhall ſweare, *Iſa.* 45. 23. Its made the very Character of a Saint, he feares an Oath, *Eccleſ.* 9. 2.

Humility is another grace requiſite, ſet your hearts

before God in an humble obedient frame, *Deut.6.Thou ſhalt feare the Lord thy God, and ſerve him, and ſweare by his Name.* The Apoſtle *Paul* was ſenſible of this engagement, even in the very act of this duty, *Rom.* 1.9. *I call God to witneſſe, whom I ſerve in my ſpirit*; Although it be a work of the lips, yet the heart and whole man muſt be intereſſed if we expect this worſhip to be acceptable, *Pſal.* 119.108. *Accept the free-will offering of my mouth, and teach me thy judgements.*

Alſo it muſt be done in the greateſt ſimplicity and plainneſs of ſpirit, in reſpect of thoſe with whom we covenant; We call God as a witneſſe betwixt us who ſearcheth the heart: *With him is wiſedome and ſtrength, the deceived and deceiver is his, Iob.*12.19. He hath wiſedome to diſcover, and ſtrength to puniſh, if our hearts be not upright to our brethren in this matter. Let us be contented with this, that the words of our Covenant bee hands: it may not be ſo much as in the deſire of our hearts, that they ſhould become ſnares, no not to the weakeſt and ſimpleſt perſon that joyneth with us. In the whole worke make your addreſſe unto God, as *Iacob* did to his father *Iſaac*, and let there bee the like feare and jealouſie over your ſpirits, *Gen.*27.12. *My father peradventure will feel me, and I ſhall ſeeme to him as a deceiver, and I ſhall bring a curſe upon me, and not a bleſſing.*

I take liberty with more earneſtneſſe to preſſe this care upon you, becauſe I have obſerved Oathes and Covenants have been undertaken by us formerly, and by the command of Authority, the fruit wherof, though great, yet not anſwered our expectation, the Lord ſurely hath beene diſpleaſed with the ſlightneſſe of our hearts in the worke. I beſeech you be more watchfull, and

ſtirre

ſtirre up your hearts with more induſtry this day then ever before: As it is the laſt oath you are likely to take in this kinde, ſo is it our laſt refuge, *tabula poſt naufragium*: If this help us not, we are likely to remaine to our dying day an unhappy people, but if otherwiſe, *You will indeed ſweare with all your hearts, and ſeeke the Lord with your whole deſire, God will be found, and give you reſt round about*, 2 *Chor.* 15. 15.

And having ſworn, and entred into this ſolemn engagement to God and man, make conſcience to doe accordingly, otherwiſe it is better thou ſhouldeſt not vow, *Eccleſ.* 5. As is ſaid of faſting, it is not the bowing down of the head for a day, ſo of this ſolemn ſwearing, it is not the lifting up of the hand for a day; but an honeſt and faithfull endeavouring after the contents of this Covenant all our dayes; A truce-breaker is reckoned up amongſt the vileſt of Chriſtians, 2 *Tim.* 3. 3. ſo a Covenant-breaker is liſted amongſt the worſt of Heathens, *Rom.* 1. 31. But he that ſweareth and changeth not, though he ſweare to his hurt, that is, he that will keep his Covenant and Oath though the contents of it prove not for him, nay poſſibly againſt him, yet he will keep it for his Oaths ſake; ſuch a one *ſhall have his habitation with the moſt High, and dwell in his Tabernacle*, *Pſal.* 15. And as for you, Reverend Brethren, that are Miniſters of the Goſpel, there is yet another obligation will lie upon you; let us look to our ſelves, and make proviſion to walk anſwerable to this our Covenant for the Goſpels ſake; it will reflect a great aſperſion upon the truth of the Goſpel, if we ſhould be falſe or unconſtant in any word or purpoſe, though in a matter of leſſe conſequence, as you can eaſily collect from that

apology of *Paul*, 2 *Cor.* 1. 17, 18. how much more in ſuch a caſe as this is, if we ſhould be found to purpoſe, nay more, to vow, and covenant, and ſweare, and all this *according unto the fleſh*, and *with us there ſhould be*, notwithſtanding all theſe obligations, *yea yea*, and *nay nay*?

That we may all who take the Covenant this day, be conſtant, immoveable, and abound in this work of the Lord, that we may not ſtart aſide, or give back, or goe on uncomfortably, there is a twofold grace or qualification to be laboured after.

1. We muſt get courage, ſpirits that are bold and reſolute. It is ſaid in *Haggai*, that *the Lord ſtirred up the ſpirit of Zerubbabel Governour of Iudah, and the ſpirit of Ioſhua the high Prieſt, and the ſpirit of all the remnant of the people, and they came, and did work in the houſe of the Lord*, the work of Gods houſe: Reformation-work eſpecially, is a ſtirring work: read Stories, you find not any where, Reformation made in any age, either in Doctrine or Diſcipline, without great ſtirre and oppoſition. This was foretold by the ſame Prophet, *cap.* 2. *verſ.* 7. the promiſe is, *He will fill his houſe with glory*; but what goeth before? *verſ.* 6. *Yet once it is a little while and I will ſhake the heavens, and the earth, and the ſea, and the dry land*; that is, *all Nations*, as in the words following. This place is applied *Heb.* 12. to the removing Jewiſh Rites, the moveables of Gods houſe. The like you finde in the Apoſtles times, *Acts* 17. the truth being preached; ſome beleeved, others did not; here beginneth the ſtirre, *verſ.* 6. thoſe that beleeved not, *took unto themſelves certaine lewd fellowes of the baſer ſort, and gathered a company, and ſet all the City in an uproare*: and when they had done ſo, complained of the brethren to the

the Rulers, as men *that turne the world upside downe, ver. 6.* Read alſo *Acts* 21. 27, 30, 31. In ſuch a work therefore men had need be of ſtout, reſolute, and compoſed ſpirits, that we may be able to goe on in the maine; and ſtirre in the middeſt of ſuch ſtirres, and not be amuſed at any ſuch doings. It may poſſibly happen, that even amongſt your ſelves there will be out-cries; Sir, you will undoe all, ſaith one; you will put all into confuſion ſaith another; if you take this courſe, ſaith a third, we can expect nothing but blood: but a wiſe Stateſ-man, like an experienced Sea-man, knoweth the compaſſe of his veſſell, and though it heave and toſſe, and the paſſengers cry out about him, yet in the middeſt of all, he is himſelfe, turneth not aſide from his work, but ſteereth on his courſe. I beſeech you let it be ſeriouſly conſidered, if you meane to doe any ſuch work in the houſe of God as this is; if you meane to pluck up what many yeares agoe was planted, or to build up what ſo long agoe was pulled downe, and to goe thorough with this work, and not be diſcouraged, you muſt begge of the Lord this excellent ſpirit, this reſolute ſtirring ſpirit, otherwiſe you will be out-ſpirited, and both you and your cauſe ſlighted and diſhonoured.

2. On the other hand we muſt labour for humility, prudence, gentleneſſe, meekneſſe. A man may be very zealous and reſolute, and yet very meek and mercifull: Jeſus Chriſt was a Lion, and yet a Lambe alſo; in one place he telleth them he commeth to ſend *fire on the earth*: and in another place rebuketh his Diſciples for their fiery ſpirits, *Luke* 9. 54. There was the like compoſition in *Moſes*, and in *Paul*, and it is of great uſe, eſpecially in this work of Reformation. I have not obſerved

ved any diſputes carried on with more bitterneſſe in mens writings, and with a more unſanctified heat of ſpirit, yea and by godly men too, then in controverſies about Diſcipline, Church Government, Ceremonies, and the like. Surely to argue about Government with ſuch ungoverned paſſions, to argue for Reformation with a ſpirit ſo unreformed, is very uncomely. Let us be zealous, as Chriſt was, to caſt out all, to extirpate and root out every plant his heavenly Father hath not planted; and yet let us doe it in an orderly way, and with the ſpirit of Chriſt, whoſe ſervants we are. *The ſervant of the Lord muſt not ſtrive, but be gentle to all men, apt to teach, patient, in meekneſſe inſtructing thoſe that oppoſe*, 2 *Tim.* 2. 24, 25. We ſolemnly engage this day our utmoſt endeavours for Reformation; let us remember this, that too much heat, as well as too much coldneſſe, may harden men in their wayes, and hinder Reformation.

Brethren, let us come to this bleſſed work, with ſuch a frame of heart, with ſuch a minde for the preſent, with ſuch reſolutions for the time to come; let us not bee wanting to the opportunitie God hath put into our hands this day; and then I can promiſe you, as the Prophet, *Conſider this day and upwards, even from this day, that the foundation of the Lords work is laid, Conſider it, from this day will I bleſſe you, ſaith the Lord*: Nay, wee have received as it were the firſt fruits of this promiſe, for as it's ſaid of *ſome mens good works, they are manifeſt before hand*, 1 *Tim.* 5. Even ſo may be ſaid of the good work of this day, it's manifeſt before hand, God hath as it were before hand teſtified his acceptance, while wee were thinking and purpoſing this free-will Offering,

Offering; he was protecting and defending our Armie; cauſing our enemies the enemies of this work to flie before us, and gave us a victory, not to be deſpiſed. Surely this Oath and Covenant ſhall bee *Iudahs* joy, the joy and comfort of this whole Kingdome; yea, of all three Kingdoms.

Jeſus Chriſt King of the Saints govern us by his Spirit, ſtrengthen us by his power, undertake for us according as hee hath ſworn, even *the Oath which hee ſware to our Father* Abraham, *that hee would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without feare in holineſſe and righteouſneſſe before him all the dayes of our life, Luke* 1. Grant unto us alſo, that when this life is finiſhed, and we gathered to our Fathers, there may be a generation out of our loynes to ſtand up in this cauſe, that his great and reverent Name may be exalted from one generation to another, untill he himſelf ſhall come, and perfect all with his own hand by his own wiſdom; even ſo come Lord Jeſus, come quickly,

Amen.

A SPEECH

Delivered by Mr *Alexander Henderſam*, immediately before the taking of the Covenant by the Houſe of COMMONS, and Aſſembly of DIVINES.

ALthough the time be farre ſpent, yet am I bold (Honourable, Reverend, and Beloved in the Lord) to crave your patience a little; It were both ſinne and ſhame to us in this ſo acceptable a time, in this day, which the Lord hath made, to be ſilent and to ſay nothing: If we ſhould hold our peace, wee could neither be anſwerable to God, whoſe cauſe and work is in hand; nor to this Church and Kingdome, unto which we have made ſo large profeſſion of duty, and owe much more; nor to our native Kingdom, ſo abundant in affection toward you; nor to our own hearts, which exceedingly rejoyce to ſee this day: We have greater reaſon then the leprous men ſitting in a time of great extremity at the gate of *Samaria*, to ſay one to another, We doe not well, this day is a day of good tidings, and we hold our peace? It is true the *Syrians* are not yet fled; but our hope is through God, that the work begun this day, being ſincerely performed and faithfully purſued,

purſued, ſhall put to flight, not only the *Syrians* and *Babylonians*, but all other Enemies of the Church of God, of the Kings honour, and of our liberty and peace.

For it is acceptable to God and wel-pleaſing in his ſight, when his people come willingly in the day of his power (and how ſhall they not be willing in the day of his power?) to enter a religious Covenant, with him, and amongſt themſelves. Whatſoever be the condition of the people of God, whether in ſorrow and humiliation before deliverance; or in rejoycing and thankſgiving after deliverance; this is it, which the Lord waits for at their hands, which they have been uſed to performe, and with which he hath been ſo well pleaſed, that it hath been the fountaine of many deliverances and bleſſings unto them. When a people beginneth to forget God, hee lifteth up his hand againſt them and ſiniteth them: And when his people, humbled before him, lift up their hands, not only in ſupplication, but in Covenant before the moſt high God; he is pleaſed (ſuch is his mercy and wonderfull compaſſion) Firſt, to lift his hand unto them, ſaying, *I am the Lord your God*; as we have it three times in two verſes of the 20th of *Ezekiel*; And next he ſtretcheth out his hand againſt his Enemies and theirs. It is the beſt work of Faith, to joyn in Covenant with God; the beſt work of love and Chriſtian Communion, to joyn in Covenant with the people of God; the beſt work of the beſt zeale, to joyne in Covenant for Reformation, againſt the Enemies of God and Religion; the beſt work of true loyalty, to joyn in Covenant for the preſervation of our King and Superiours; and the beſt proofe of naturall affection (and

to bee without naturall affection, is one of the great ſinnes of the Gentiles) to joyn in Covenant for defence of our Native Countrey, Liberties, and Lawes; Such as for theſe neceſſary ends doe withdraw and are not willing to enter into Covenant, have reaſon to enter into their own hearts, and to look into their faith, love, zeale, loyalty, and naturall affection.

As it is acceptable to God, ſo have we for it the precedent and example, not onely of the people of God of old, of the Reformed Churches of *Germany*, and the Low-Countreys; but of our own Noble and Chriſtian Progenitors in the time of the danger of Religion, which is expreſſed in the Covenant it ſelfe. The defect was; They went not on throughly to enter in a Solemn Covenant; an happineſſe reſerved for this time: which had they done, the corruptions and calamities of theſe dayes might have been prevented: And if the Lord ſhall be pleaſed to move, looſe, and enlarge the hearts of his people in his Majeſties Dominions to take this Covenant, not in ſimulation, nor in luke-warmneſſe, as thoſe that are almoſt perſwaded to be Chriſtians, but as becommeth the people of God, it ſhall be the prevention of many evils and miſeries, and a meane of many and rich bleſſings, ſpirituall and temporall, to our ſelves, our litle ones, and the Poſterity that ſhall come after us for many Generations.

The neere and neighbouring example of the Church and Kingdome of *Scotland*, is in this caſe worthy of our beſt obſervation: When the Prelats there, were grown by their rents, and Lordly Dignities, by their exorbitant power over all ſorts of his Majeſties Subjects, Miniſters and others, by their places in Parliament, Councell,

Councell, Colledge of Justice, Exchequer, and High Commission, to a monstrous dominion and greatnesse, and like Gyants, setting their one foot on the neck of the Church, and the other on the neck of the State, were become intolerably insolent; and when the people of God through their oppression in Religion, Liberties, and Lawes, and what was dearest unto them, were brought so low, that they chused rather to die, then to live in such slavery, or to live in any other place, rather then in their own native Countrey; Then did the Lord say, *I have seene, I have seene the affliction of my people, and I have heard their groaning, and am come down to deliver them.* The beginnings were small, and contemptible in the eyes of the presumptuous Enemies, such as use to be the beginnings of the greatest works of God; but were so seconded and continually followed by the undeniable evidences of Divine Providence, leading them forward from one step to another, that their Mountaine became strong in the end. No tongue can tell what motions filled the hearts, what teares were poured forth from the eyes, and what cryes came from the mouthes of many thousands in that Land, when they found an unwonted flame warming their breasts, and perceived the power of God raising them from the dead, and creating for them a new world, wherein should dwell Religion and Righteousnesse. When they were destitute both of moneys and munition, which next unto the spirits and armes of men, are the sinewes of Warre, the Lord brought them forth out of his hid treasures; which was wonderfull in their eyes, and matter of astonishment to their hearts: When they were many times at a pause in their deliberations, and brought to such perplexity,

that they knew not what to chuſe or to do, for proſecuting the work of God, only their eyes were toward him; not only the feares and furies, but the plots alſo and policies of the Adverſaries, opened the way unto them, their devices were turned upon their own heads, and ſerved for the promoting of the work of God. The puritie of their intentions elevated above baſe and earthly reſpects, and the conſtant peace of their hearts in the midſt of many dangers, did beare them out againſt the malitious accuſations and aſperſions put upon their actions; all which were ſenſible impreſſions of the good providence of God, and legible characters of his work: which as the Church and Kingdom of *England* exerciſed at this time with greater difficulties then theirs, have in part already found, ſo ſhall the Parallel be perfected to their greater comfort in the faithfull purſuing of the work unto the end.

Neceſſitie, which hath in it a kinde of Soveraignty, and is a Law above all Lawes, and therefore is ſaid to have no Law, doth mightily preſſe the Church and Kingdom of *Scotland* at this time. It is no ſmall comfort unto them that they have not been idle and at eaſe, but have uſed all good and lawfull meanes of Supplications, Declarations, and Remonſtrances to his Majeſtie, for quenching the combuſtion in this Kingdome: And after all theſe, that they ſent Commiſſioners to his Majeſtie, humbly to mediate for a reconcilement and Pacification; But the offer of their humble ſervice was rejected, from no other reaſon, but that they had no warrant nor capacity for ſuch a Mediation; And that the intermixture of the Government of the Church of *England* with the Civill government of the Kingdom, was ſuch a myſtery as could

not

not be understood by them. Although it be true, which was at that time often replyed, that the eighth demand of the Treatie, and the answer given thereunto concerning the Uniformity of Religion, was a sufficient ground of capacitie; and the proceedings of the Houses of Parliament against Episcopall Government, as a stumbling block hindering Reformation, and as a prejudice to the Civill State, was ground enough for their information. The Commissioners having returned from his Majesty without successe, and the miseries of *Ireland*, the distresses of *England*, and the dangers and pressures of the Kingdom of *Scotland*, growing to greater extremity; such as were intrusted with the publike affaires of the Kingdom were necessitate according to the practise of former times (his Majestie having denied a Parliament) to call a Convention of the Estates for considering of the present affaires, and for providing the best remedies: which immediately upon their meeting by the speciall providence of God, did receive information of divers treacherous attempts of Papists in all the three Kingdoms, as if they had been called for that effect: And by the same Providence, Commissioners were sent from both Houses of Parliament to consider with the Estates of the Kingdom of *Scotland*, of such Articles and Propositions as might make the conjunction betwixt the two Nations more beneficiall and effectuall for the securing of Religion & Liberty against Papists & Prelats with their Adherents. Their Consultations with the Commissioners of the Generall Assembly, did in the end bring forth this Covenant, as the only meane after all other have beene assayed, for the deliverance of *England* and *Ireland* out of the deeps of affliction, preservation of the

Church

Church and Kingdom of *Scotland* from the extremity of miſery, and the ſafety of our native King and his Kingdoms from deſtruction and deſolation. This is the manifold neceſſity which Nature, Religion, Loyalty, and Love hath laid upon them.

Nor is it unknown in this Honourable, Reverend, and wiſe Audience, what errors, and hereſies in doctrine; what Superſtition and Idolatry in Worſhip, what Uſurpation and Tyranny in Government, what cruelty againſt the ſoules and bodies of the Saints have been ſet on foot, exerciſed, and executed for many Generations, and now of late, by the Roman Church; all which wee hope through the bleſſing of God upon this work, ſhall be brought to an end. Had the Pope at *Rome* the knowledge of what is doing this day in *England*, and were this Covenant written on the Plaſter of the Wall over againſt him, where he ſitteth *Belſhazzar*-like in his Sacriligious pomp, it would make his heart to tremble, his countenance to change, his head and Miter to ſhake, his joynts to looſe, and all his Cardinals and Prelates to be aſtonied.

When the Reformed Churches, which by their Letters have been exciting us to Chriſtian Communion and Sympathy in this time of the danger of Religion and diſtreſſe of the Godly, ſhall heare of this bleſſed conjunction for uniformity in Religion according to the Word of God and the defence thereof; it ſhall quicken their hearts againſt the heavineſſe of oppreſſing ſorrows and feares; and bee no other than a beginning of a Jubilee and joyfull deliverance unto them, from the Antichriſtian yoke and tyranny.

Vpon theſe and the like conſiderations wee are very confident,

confident, that the Church and Kingdom of *Scotland* will most obeiefully joyne in this Covenant, at the first motion whereof, their bowels were moved within them; And to give testimony of this our confidence, we who are Commissioners from the Generall Assembly, although we have no particular and expresse Commission for that end, (not from want of willingnesse, but of a fore-sight) offer to joyn our hearts and hands unto it, being assured that the Lord in his own time will against all opposition even against the gates of Hell, crown it with a blessing from Heaven. The Word of God is for it, as you have been abundantly edified by the consent and testimonie of a Reverend Assembly of so many godly, learned, and grave Divines. In your own sense and experience you will finde, that although, while you are assaulted or exercised with worldly cares and fears, your thoughts may somwhat trouble & direct you; yet at other times, when upon seeking of God in private or publike, as in the evening of a well spent Sabbath, or day of Fast and Humiliation, your disposition is more spirituall, and leaving the world behinde you, you have found accesse unto God through Jesus Christ, the bent and inclinations of your hearts will be strongest to go through with this work. It is a good testimony that our designes and wayes are agreeable to the will of God, if we affect them most when our hearts are furthest from the world, and our temper is most spirituall and heavenly, and least carnall and earthly. As the Word of God, so the prayers of the people of God in all the Reformed Churches are for us, and on our side: It were more terrible then an Armie to heare that there were any fervent supplications to God against us; blasphemies, curses,

and horrid imprecations there be, proceeding from another spirit, and that is all. That Divine Providence also which hath maintained this Cause and supported his Servants in a marvellous manner unto this day, and which this time past hath kept things in an equall ballance and vicissitude of successe, will we trust from this day forth, through the weight of this Covenant, cast the ballance, and make Religion and Righteousnesse to prevaile, to the glory of God, the honour of our King, the confusion of our common Enemies, and the comfort and safety of the people of God: Which he grant, who is able to doe above any thing that we can aske or think. Amen.

FINIS.

P



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Numb. 16.

THE PARLIAMENT SCOUT:

Communicating His Intelligence TO THE KINGDOME.

From *Friday* the 6. of *October*, to *Friday* the 13. of *October*. 1643.

OUr Scout hath been very remisse this last weeke, for he brought us various reports, one while he told us *Redding* was full of his Majesties forces, and they were fortifying the Town, to finde us work for a new Siege next Spring, then againe he said it was no such matter, and then it was so againe; so that either he is frighted by the enemy, or not well paid; but the businesse is too true, for there are six City Regiments lotted to go send them farther off; And what then? they may come back the next week, and so we may play at bo-peep,

but we hope this will not be alwayes, but that we ſhall get a power together that will not onely beat our enemies, but purſue them untill they are deſtroyed, and can no more make head againe, otherwayes the Citizens will be put to every week new worke, which in time will coole the braveſt ſpirits, and though ſome Malignants ſay its a deſigne to tire out and begger the City, and diſcourage and diſhearten them, yet the well ordering of buſineſſe to prevent this, for time to come, will ſhew the contrary.

Our Scout told you laſt weeke of ſome of the Royall Army about *Newport* and in Bedfordſhire, as he was coming a long he met with a Gentleman of Bedfordſhire, who made many complaints to him, to this effect, that they in Bedfordſhire had ſent many horſe, and foot too, and much money they had ſpent for the Parliament, and yet they were ſubject to the inroads of the enemy upon all occaſions, and though a Garriſon was at *Buckingham* conſiſting of ſome three or four hundred horſe, and ſix or ſeven hundred foot, yet they never ſtopt, or fell upon any party of the enemy when ever they went a plundering, and ſo the Countries are ſubject to like diſturbances, as if they were not there; for either they are too many that go forth, or by a proſpective glaſſe they are made ſo, or elſe they are ſo few that the glaſſe cannot diſcover them, for they that now came were ſaid to be fifteen hundred, and proved but three hundred, they made a ſhift to take away an hundred horſe and what they pleaſed beſides, and to returne without any wounds, and took ſome of the good ſervants of the Parliament with them, ſo are we incouraged to do ſervice: The prime Commanders of this plundering party was Sir *John Digby* and Sir *Lewis Dives* as we were informed.

As concerning Sir *William Waller* (for I muſt expreſſe it) and my Lord Generall, its commonly talked there is a difference, which

which indeed is not ſo: Sir *William Waller* had a Commiſſion independant which might have been very uſefull to him during my Lord Generalls being gone to *Glocester*, but he being returned, there muſt either be two independants relating to the Parliament and City, or one its conceived neceſſary ſhould lay down; the buſineſſe being thought upon, it was conceived reaſonable Sir *William Waller* ſhould lay down that independant Commiſſion, and therein he ſhewed himſelf a wiſe and Noble Gentleman, as he hath in all his actions abroad ſhewed himſelfe a valiant ſouldier: But its ſaid the City are diſpleaſed at it, as an act that puts end to a full current of ſupplies, that for his ſake came in; to which this may be anſwered, that it is to be wiſhed, and it were very good that a wiſe repreſentative body were alwayes ready to ſatisfie the multitude in ſuch doubts, and that a full ſtreame by continuall running may over-water ſome places, when others may be drie and want water, and yet this is not ſaid that water ſhould be let runne upon barren ground, that will bring no fruit: his Excellencie is willing and ready to give Sir *William* a Commiſſion to goe Weſt, which were there a body in view for to buſie the enemy in theſe parts would be moſt neceſſary, otherwayes Sir *William Wallers* going can prove nothing but his ruine.

The buſineſſe of the Scots as it relates to money and action, ſtands thus: For money there were moſt affectionate Speeches made: As by Maſter *Saint John*, Maſter *Calomy*, Maſter *Burroſſe* and Maſter *Sedgwick*, which as they were ſpoken with much integrity, ſo accordingly were they effectuall, and at the inſtant procured the Subſcription of the Aldermen and divers Clergy men; and a Declaration from the Citizens preſent to do the like, and undoubtedly the ſubſcriptions will amount to a ſumme ſufficient to engage to ſet forward ſo willing and well affected a party as the Scots are, as for action we know of no

more in Armes, but ſome foot and horſe in *Barwick*, who underſtanding of ſome Troopes Royall that were near the Town by ſome Scouts of the enemy that came into the Town, ſent out a party, beat up their Quarters, and took eight or nine priſoners, all other power being in preparation, and theſe amount in all to thirty one thouſand and odde; part are to ſtay for the defence of the Countrey and the reſt to come forward, how they are raiſed will appear by the following liſt.

A Liſt of the Army intended from Scotland.

OUt of *Roxbrough* and *Selkirk*, two thouſand foot, and two hundred horſe.

Out of *Berwick Shorewick*, one thouſand two hundred foot, one hundred horſe.

Out of *Edni to Land*, one thouſaud two hundred foot, one hundred horſe.

Out of *Peibles*, one hundred foot, forty horſe.

Out of *Haddington*, one thouſand two hundred foot, one hundred horſe.

Out of *Lithgow*, five hundred foot, ſixtie horſe.

Out of *Burg* of *Edinbrough*, *Leeth* and *Canuygate*, one thouſand two hundred foot.

Out of *Dumfreiſe*, one thouſand two hundred foot, one hundred and twentie horſe.

Out of *Wiglon*, one thouſand two hundred foot, one hundred and twentie horſe.

Out of *Aire* and *Ranfrew*, two thouſand foot, one hundred and fourtie horſe.

Out of *Sterlin* and *Clackmannand*, one thouſand foot, one hundred and twentie horſe.

Out of *Lanricke*, a thouſand five hundred foot, two hundred horſe.

Out

Out of *Sife* and *Kynloſſe*, two thouſand foure hundred foot, two hundred forty horſe.

Out of *Pearth*, two thouſand foure hundred foot, two hundred and fourtie horſe.

Out of *Sorfar*, one thouſand five hundred foot, one hundred and fourtie horſe.

Out of *Glencarne* and Earle of *Marſhalls* part of *Aberdeene*, one thouſand two hundred foot, one hundred horſe.

Out of the Weſt of *Aberdeene*, *Bamfe*, *Elan-nair*, and that part of *Windons* on this ſide the *Innes*, one thouſand five hundred foot, one hundred and fourtie horſe.

Out of the Earle of *Sefrith* and Lord *Lovates* diviſion of *Queenes*, one thouſand foot, one hundred and twenty horſe.

Out of the Earle of *Sutherlands* part of *Innernes*, *Sutherland*, and *Catenes*, one thouſand ſix hundred foot, one hundred and twentie horſe.

Out of *Orkeney*, one thouſand foot.

Out of *Argile*, *Bute* and *Dunbarton*, one thouſand five hundred foot.

Totall of the Foot, twenty eight thouſand ſeven hundred.
Totall of the Horſe, two thouſand foure hundred and eighty.
Totall of all, thirty one thouſand one hundred and eighty.

We wiſh their Forces would in part come before the winter be too far ſpent, in regard of that neceſſity the South parts ſtand in of their divertion, but in due time

As for the ſiege of *Hull*, we are informed by a Captaine that came thence, that the Lord *Newcaſtle* hath left the ſiege by reaſon of the great raine which fell lately, and alſo ſome Art uſed by thoſe in the Towne, though the beſiegers did ſhew moſt exquiſite skill in their conveighing the water away, and deſerve great commendations for their unwearied paines during the ſiege; but whether we can ſay we are glad or ſorry that the ſiege is raiſed, is a queſtion: For we underſtand that the

Marquiſſe now bends all his power againſt the Lord *Manche-ſter*, who with almoſt five thouſand horſe and foot is advanced from *Boſton*, as brave and reſolute a body, for the bigneſſe, as any in England: But, alas, not halfe ſo big as the enemies, it is true my Lord *Mancheſter* hath ſome Forces yet to come to him of Horſe and Foot, which had it not beene for the incurable malignancie of ſome, had beene before this with him: we ſay, incurable, becauſe all remedies have beene rejected; five hundred of which forces intended to be ſent, through a longer ſtay then ordinary, mutined at *Cambridge*, being inveigled, and felt in the hand, by the well-affected Fellows and Scholers in *Cambridge*, who had ſo cunningly plotted the buſineſſe, that a Troope of Horſe in the Towne could not be got together, they having guarded the ſtable doores, and ſome of them having got Armes, by the diſcretion of thoſe intruſted, they fell upon the priſon, pulled downe that, let looſe all Delinquents, fell upon Houſes of the Townelmen, and it was an even lay, they had not deſtroyed the Towne, crying as the Scholers had taught them, *We are for the King, and for him we will fight, and for none other*: But at laſt the Townelmen got together, and having killed ſome, and wounded others, they were appeaſed: whether theſe be fit to be added to my Lord *Mancheſters* Army, let all men judge: As for the Scholers, they remaine to ſtudy new broiles, which is their old Divinitie, a generation fit to have encouragement from Parliament, they bend their ſtudies ſo good a way.

My Lord *Mancheſters* condition you ſee, what his ſucceſſe is like to be, may be gueſſed by the power of his enemy. Many a formidable Armie hath marched out within theſe twentie moneths, but have not proved ſnow-balls, increaſed in rouling; God grant his may: and that there may at laſt be thought taken, that in caſe he ſhould be put to it, that there may be reliefe drawing to him, for if he ſhould be forced to retreat, or flie with

with his Horſe to *Boſton*, he would be in the ſame caſe as my Lord *Fairfax* was in *Hull*.

The Houſe of Commons had brought to them a platforme this weeke of a Popiſh-Government, by Archbiſhops, Biſhops, &c. This is by ſome thought a fiction, but they are Church-Papiſts; by others wondered at, but beleeved; but thoſe that know any thing of the proceedings before this Parliament, know this not onely to be doing, but to have beene long in execution, and when her Majeſtie ſent to the Romane-partie for reliefe againſt the Scots, the Inſtructions went to the Biſhops, &c. in their ſeverall Dioceſſes: though the diſcoverie of this to the Kingdome be too late, in probabilitie to cauſe them to looke about them, (for to looke either way in apprehenſion of many is death) yet this, with the making that Spaniſh-father, the Lord *Cottington*, Lord Treaſurer, Sir *George Ratcliffe*, Lord Keeper, is as full to ſhew it will now be, *Aut Papis aut nullos*.

We cannot learne the certaintie of the *Shrewsbury* buſineſſe, ſome ſay it was not a ſiege, others that they are blocking it up, but it is by moſt thought to be but a facing the Towne by Sir *William Brereton*, that Sir *Thomas Middleton* might the better paſſe into Wales.

There is a kinde of ſtop in the advance of the City Regiments, but its conceived that it is rather wiſely to conſult then by way of retarding: Becauſe my Lord Generalls remaining forces are diſperſed and cannot be eaſily got together; if *Redding* be not ſuddenly fallen upon, it will be made too defenſible and troubleſome; the forces of Sir *William Waller* are horſe and not fit to beſiege; if a good underſtanding were kept, we need not be at theſe loſſes continually: beſides, the Garryſon of *Windſor* cannot be maintained if *Redding* be fortified, but out of the Cities purſes.

The Towne of *Lyn* is new fortifying, the Platforme is a brave one, and being compleated, that Town will be the place of ſtrength in England.

We

We underſtand the Lords on Sunday next will take the Covenant, Maſter *Calomy* preaches, there will be a full appearance no doubt.

The Towne of *Dartmouth* is ſaid to be delivered to Prince *Maurice*, thus we looſe one place after another in the Weſt, which if we had been ſo provident as timely to have conferred moneys for that uſe, a ſmall force ſent by ſea to the furtheſt part might have prevented.

The Lords have concurred in the Great Seale, ſo that we ſhall have better termes then formerly, trialls may be betweene parties, and the law have his courſe, the obſtruction whereof hath been a mighty hindrance to the ſubject, but now there will be incouragement to Trade, and our Exciſe will amout to ſome conſiderable ſumme.

My Lord Generall is to take Sir *William Wallers* forces to him, and we yet hope a party will get to *Redding* in time.

The high Letter ſent by the French Ambaſſador concerning Maſter *Walter Mountague*, is anſwered, that the Letters ſent by him from the Queene of France ſhall be reſtored, but he ſhall be detained and proceeded againſt according to the Lawes of England; then is this conſiderable, that a baniſhed man out of this Kingdom for the higeſt offence, ſhould be ſent back from a potent Prince to tranſ-act affairs of State: and whether it be not fit a ſpeedy courſe be taken with him: by the conſtant imployment of the old miniſters of State you ſee what Reformation is intended.

There are Letters that ſay that the Kings forces are expected in Cambridgeſhire, my Lord *Mancheſter* being abſent, but of that there is no great fear in regard they have no neer retreat.

There is moneyes ſhipping for Scotland, and Maſter *Hatcher* will ſuddenly go.

This is Licenſed and Entred into the Hall Booke according to Order.

Printed by *G. Biſhop*, and *R. White*.

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The Scottish Mercury.

24

Relating

The VVeekely Intelligence

FROM

SCOTLAND

AND THE

COURT.

THough it be very dirty travelling for Mercuries in the North and very dangerous for surprisall, yet I am got hither in cleane and whole papers but I carryed it post and in the disguise of a Cavalier.

Wee have begun to informe you of the particulars from *Scotland*, and their advance, and wee intend to observe them in their proceedings till we bring them into the Kingdome for your assistance; which will be very shortly, for wee come before, but to give you notice, and to awaken you into new hopes and expectations, for wee heare some Officers are so sleepy, that they let their Commissions dropp out of their hands when they should march with his Excellency.

The

The papiſts and Malignants of this Kingdome have laboured and tryed all their ſtrength and ſtratagems to put a ſtop and obſtruction to the buſineſſe of *Scotland*, and have laboured by their Agents and Emiſſaries to poiſon the beſt amongſt us, and gave out reports to that purpoſe, thinking at leaſt if they could not ſpeed in their deſigne, yet to blaſt the reputation of the grandeſt and Principalls amongſt us, and therefore there were many reproaches, and bad whiſperings of late againſt Generall *Liſley*, that Noble and faithfull Commander, who had the bleſsing and Honour in the laſt ſervice in the whole carriage and management of the Army then brought in, and let none thinke that the honour which his Majeſtie conferred upon him in making him Earle, or any other private temptation, can have any power over ſo bravely a reſolved and experienced man, I know there was not long ſince in *Edinburgh* ſurmiſes and jealouſies but all was ſuch as the Enemy had raiſed and fomented, for what reaſonable man can Imagine that ſuch a Generall having ſuch a glorious and ſolide honour, ſhould forfeit it by ſuch an act;

Marqueſſe *Hamilton* was very active a while for the putting on his Majeſties worke in *Scotland* and was at *Yorke* and there the Queen and his Lordſhip had much private confere nce, and he went from thence, (as we were informed) with inſtructions to agitate for the King; and her Majeſtie did put ſome confidence in him, for he is a wiſe and able polititian, and knowes how to play his game on both ſides; wee are informed that he ſticles nothing ſo mikle as he did, ſome of the good Lords haue t ken him off, but I muſt needs ſay this, every

ry one knowes not the aimes of his workings, and the depth of his Counſells, for he can ſpeake faire to his Majeſtie, and promiſe, and vow, and yet he can interline a friendly act, and doe a curteſie for his Country too, when the firſt buſineſſe was in *Scotland* and he imployed as his Majeſties Commiſsioner he was no bad Inſtrument, but did many favours, and when he would often come out to the gentry and others of the Nobilitie, he would ſpeak mighty words and threates againſt us, yet would give us ſtrange and worthy Intelligence at the ſame time, wee hope he is not ſo ill for us as he is thought by ſome, I can tell he was a friend to this parliament when time was and gave notice firſt of the bloody intent in bringing the Cavaleers to the houſe that memorable day.

There are divers places in *Scotland* which reteine ſtill ſome of the awd Corruptions and prelaticall infections as *Aberdeen*, they are very malignant there, though ſome of the worſt weare put away and fled, wee were extreamly troubled with thoſe inhabitants in our firſt beginnings, and riſings, for the doctors and profeſſors there, did all they could to diſpute againſt us and argue againſt our proceedings, but to prevent any further miſchiefe of the like nature we have had a ſpeciall regard ever ſince, and our presbyterie hath kept all quiet, and will in time purge away the remainders of Biſhops and their complices.

We were much troubled after our pacification and peace made with *England*, with our Cavaliers, for wee had many amongſt us, but we contrived a courſe to acquit our ſelves, and put it in like manner in execution,

we

we ſhipped away moſt of our ill-affected Commanders to *France*, and the ſervice there, and now wee have a cleane Kingdome to what we had, had you in *England* done the like, and then lookt well to your Seas, and had ſmall Barkes ſtirring and flying to prevent their returne as well as great and mighty Ships which were not ſo nimble to purſue and follow, you had had a quieter Kingdome, and leſſe danger, but now you ſee the effect of ſuffering your bad Commanders to ſwarme ſo, and live beſide you dormant, till your miſchiefes brake out, and then was their harveſt, and now you ſee how they heard and bandy againſt you.

We have ſent for our beſt Souldiers out of *Ireland* ſome 8000, and we ſhall ſend as many in their places, of men leſſe experienced to make them able and good ſouldiers for ſervice, and wee likewiſe are confident that the Iriſh by this courſe ſhall not be able to make over, according to the Deſigne they have, for wee ſhall now keepe them play; and if any wonder why we did no more all this time, if they know either reaſon of Warre or State they will be ſatisfied, for you ſaw how your Army was corrupted and wrought upon by the Kings Agents, and how they laboured to betray them, we laboured to keepe our Army intyre and whole, and in a condition to be ſtill terrible; and thus by the integrity of our Army, we both have and ſhall keepe them ſtill in their owne circle; that they ſhall not dare to paſſe over too numerous, but ſtill to keepe their Country and their Boggs.

For the comming in of our Forces into *England*, wee make ready with all ſpeed, but thoſe that know what belongs

longs to the raiſing of Forces will very well underſtand that Armies are not prepared on a ſudden, nor made fit; we have diſtributed our livings for men and money, but many are gathered together already, 8 or 9 Regiments were to march towards *Barwick* the laſt weeke, wee hope by this they are there; but we have no certainty yet, for till ſuch time as they advance neerer, we cannot give you ſo exact an account.

There came Letters lately from *Scotland* to the Commiſſioners here, & to the houſe, but they are not yet communicated, but I can aſſure you from one that hath peruſed them, the newes is very good, and the Army is in a good poſture, and part of it advancing.

Newcaſtle is not a place of ſuch difficulty as it is eſteemed by ſome, for it is not ſo fortifiable, and the Scots of late ſent a party of Horſe to view it, and the approaches and wayes of acceſſe, and they returned with information accordingly.

For the carriage of the Ordnance and great Peeces, which many thinke will be very troubleſome, becauſe of the ſeaſon approaching and the wayes, but we ſhall ſend ſome of our greateſt by water, and draw our ſmaller by Land.

From *Yorkſhire* we are informed the Earle of *Newcaſtle* is in meditation what to doe, for he had ſome hopes of obtaining *Hull*, thinking that his former reputation, and the treacheries of ſome in the Towne might have done him ſervice; but all theſe failing, he is now making a remove, and we are told he is drawing backe ſome few miles from his ſiege, yet ſo as he continues the reputation of it ſtill, for he would not have it thought for ſpecial

reaſons, that he would yet caſhire his deſigne of taking it.

Of late *Newcaſtle* Army begun to waſte and melt faſt away, and they called a Counſell of warre to take advice for the remedy, and perceiving that it was occaſioned by the report of the Scots Army which they heard was upon their March; they proclaimed it through their whole Army to be death to name the Scots, or any Army from thence, and with ſuch broken and rare deſignes they labour to keepe their Army together, which is like to fall from together upon every occaſion, for his men are moſt of them forced and violenced, and waite for any opportunity (as that of the Scots) to be gone: there is another feare now in their Army, and it is the great body lately gathered; the Earle of *Mancheſter*, Lord *Willoughby*, Sir *Thomas Fairefax*, Colonell *Cromwell*, Colonell *Hubbert*, and the reſt of that gallant crew theſe Armies hang like a Comet, and bloody conſtellation over the Popiſh Army in *Yorkſhire* ready to perſue them in the reare upon the firſt advance of the Scots into *England*.

At the Court at *Oxford* there is ſome difference and emulations about the places which were lately forfeited by the Funeralls of thoſe Gentlemen, *Faulkland* and the reſt.

There is a ſtrong faction at this preſent in the Court, there are ſome Lords and Gentlemen whom they call the moderate men, and theſe have partyed together, and ſecretly drive on a deſigne for accommodation; it is not yet much obſerved, for though they bee ſome of the Lords which came from Parliament of late (and find the Kings condition weaker than they eſteemed) yet theſe will be much oppoſed by the grand Royaliſts (for ſo they

they are tearmed) and there are eyes over them, and Agents ſent abroad to obſerve their intercourſes.

There are divers Prieſts and Jeſuits now here, ſome which came before her Majeſtie, ſome which came with her, ſome which came after, and thoſe which were baniſhed the Kingdome of late, as Father *Roberts*, and Father *Ioſeph*, and they are returned in another diſguiſe as I am informed: here are many of the moſt choyce Agents of the Ieſuiticall order, and men of very able parts; theſe keepe intelligence with your City of *London*, but it is by a new way which was approved on in the Conclave as we heare invented by a Frier, and ſent hither by a private Nuncio, and by this new Engine, there is a certaine correſpondency kept both in Forraign parts and other places, I had almoſt forgot, they have ſent into *Kent* to raiſe them there; but I hope we ſhall perſwade them to lay downe againe.

Reader, I muſt in the Concluſion let you know how the great Marqueſſe of *Newcaſtle* hath raiſed his ſiege from before *Hull*, and would faine goe towards the North with his broken Army to oppoſe the Scots, but I heare the *Yorkſhire* Gentlemen have no mind to ſtir out of their Countrey for divers reaſons; Firſt if they leave the Countrey, they know the Lord *Fairfax* will ceaſe on their eſtates.

Secondly, they had ſuch ill ſucceſſe before againſt the Scots, that they feare the like ſucceſſe attends them now, but the next weeke I ſhall give you all the particulars.

This is Licenſed and entered according to order.

FINIS.

THE

VANITY

OF

Self-boasters.

OR,

The Prodigious madneſſe of tyrannizing *Sauls*, miſ-leading *Doegs* (or any others whatſoever) which peremptorily goe on, and atheiſtically glory in their ſhame and miſchief.

IN

A SERMON

Preached at the

Funerall of *John Hamnet*, Gent. late of the Pariſh of *Maldon* in *Surrey*.

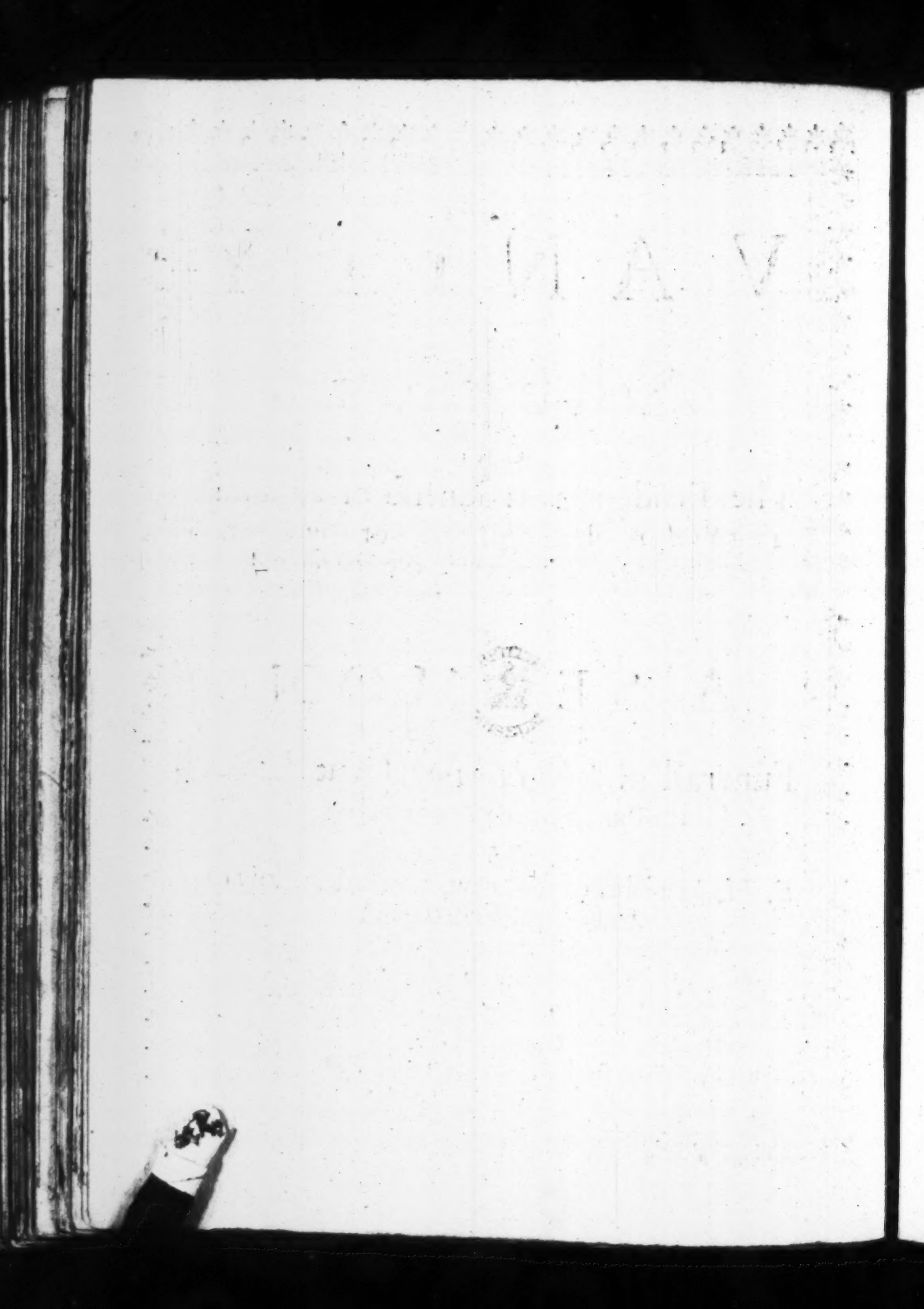
BY

E. H. Miniſter of the ſame, and late Fellow of *Merton Colledge* in *Oxford*.

Sen. Hyppol. Act. 1.

Quod non poteſt, vult poſſe, qui nimium poteſt.

LONDON:
Printed by *R. Biſhop* for S. GELLIBRAND at the Brazen Serpent in Pauls Church-yard. 1643.

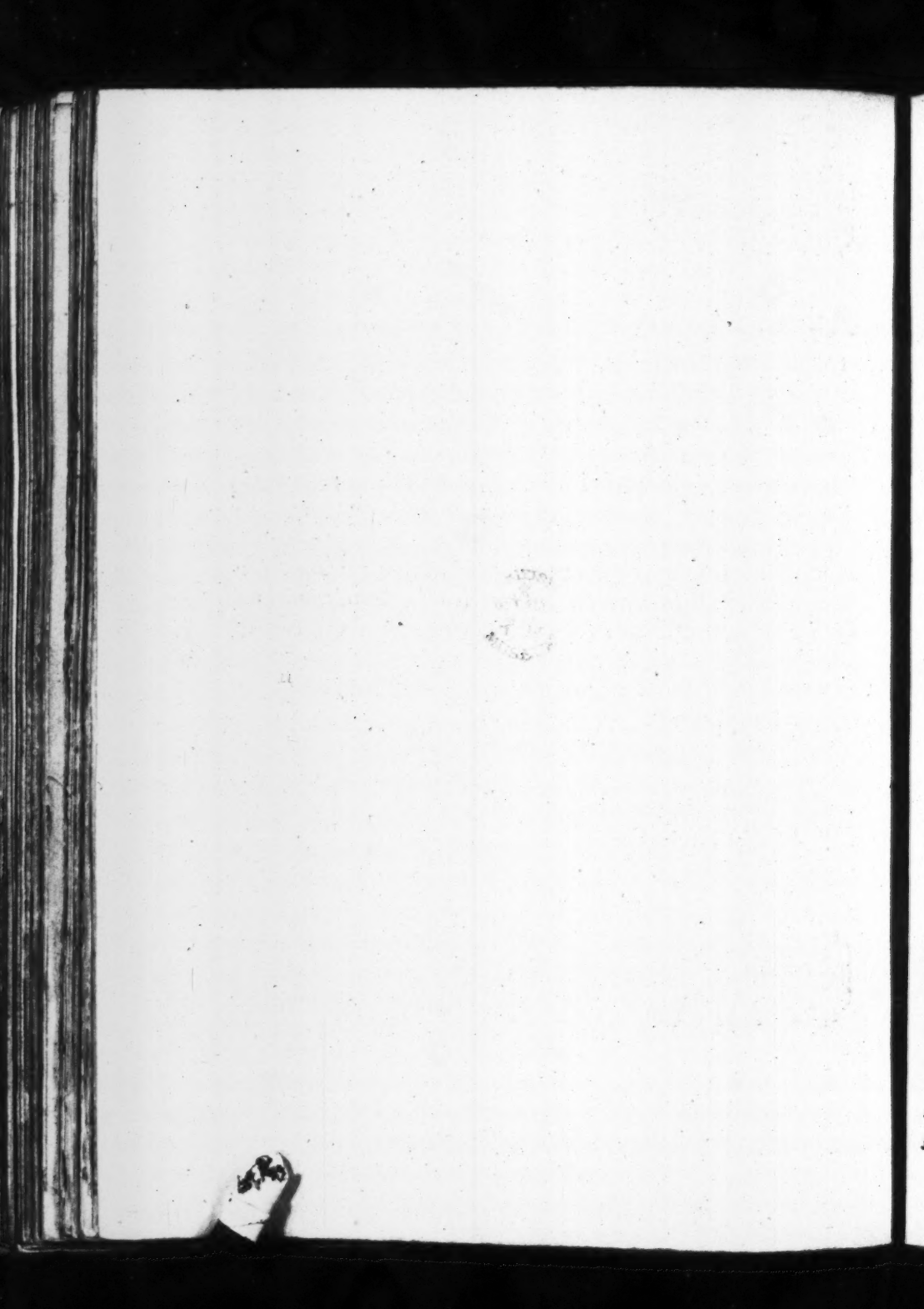


Amiciſsimo juveni Ioanni Hamnet Generoſo, ornatiſſimi viri Ioannis Hamnet nuperrimæ de Maldon apud Regnos Suthreios Gen. filio unico & hæredi, S.

ROgaſti ut a me concio hæc (rogo & ego ut a te pater tuus) exſcriberetur, optatum jam habes, utinam & ego pariter felix, hoc enim mihi unicum in votis, juxta & precibus, ut ipſiſsimum patris prodeas exemplar, ut ſis non rei familiaris tantùm, ſed & virtutum hæres, ut emorituri parentis, jam jamque ultimum emittentis ſpiritum, cœleſtibus planè oraculis & fidem habeas & morem geras; ſic te tibi reddas, ſic tecum vivas, ſic proprio ſinu, domique ſenatum, ærarium, & exercitum habeas, ſic Deo proximior fias, ſic amico.

E. H.

Mald. pridiè Calend. Iul.
An. ſalutis, 1643.



THE VANITIE OF Self-boasters:

OR,

A SERMON

Preached at the Funerall of *John Hamnet* Gent, late of the Pariſh of *Maldon* in SURREY.

PSAL. 52. 1.

Why boaſteſt thou thy ſelfe, O mighty man in miſchiefe? the goodneſſe of the Lord endures for ever.

IT was much folly in the Stoicks, to hold that all ſinnes were equall, none of a greater ſtain or poyſon then another; but 'tis ſtupidity in the Papiſts, to make the gap ſo wide as to affirm, ſome to be veniall onely, and the other mortall; If the Papiſts were in the right, then *every ſoule which ſinneth ſhould not dye,* (a) if the Stoicks, then *ſhould it not have been eaſier for Sodom and Gomorrah, then for that City:* (b) Every ſinne doth

(b) Ezek. 18. 20.
(b) Mat. 10. 15.

lineam

lineam tranſilire (as *Cicero* expreſſes it) is a tranſgreſſion of the Law, and that is death; then none is veniall; thus the Papiſts erre: and if every ſinne is a tranſgreſſion of the Law, then *Longè progredi cum ſemel tranſieris, auget tranſeundi culpam* (as the ſame Orator:) and reaſon tells us, the growth and continuance of ſinne make an inequality, and thus the Stoicks erre.

Nay, every vertue being a quality, hath its latitude, whoſe medium is not [μέσον τὸ πράγματος] a ſtrict Arithmeticall meane, but [μέσον πρὸς ἡμᾶς] a Geometricall meane, which proportionably varies its diſtance according to the diverſity of circumſtances: (c) What differences then and diſproportions are there between vices, which are therefore vices becauſe they have no mean? Yes (doubtleſſe) an ill ſuggeſtion quickly ſtifled is not ſo bad as that which is nouriſht into a thought, nor this thought as bad as ſuch a one, which growes up into the mouth, and breakes out in words; nor this neither ſo ſinnefull, as that which ſets the head a plotting, and the hand a working miſchiefe; nor this plotted, active miſchiefe ſo black and ſinfull, as a wicked habit wallowed and delighted in; nor hath this wicked habit ſo much death and wormwood in it, as when it is ſwoln to ſuch a bulk, come to ſuch a *non ultra* as to be boaſted of; for lower then this canſt thou not ſinke, unleſſe thou ſinkſt into hell and takeſt *Iobs* wifes advice, curſeſt God and dyeſt. Again, not to love and pray for our enemies is a very ſinne, a breach of our Saviours injunction, (d) but a greater ſinne is it to withhold our love and prayers from Gods beſt Children, and holieſt ſervants; but worſer is it to hate them; but yet farre worſer, to be an inſtrument of their ruine; but worſt of all, (and horror to imagine) to triumph that thou waſt thus miſchevouſly imployed, to boaſt that thou didſt hatch the plot that ruind them, diſchargedſt the Cannon that tore them, madeſt the pill that poyſoned them, waſt a *Doeg* (a knight of the Poſt) which didſt accuſe and butcher them. Laſtly, of all ſinnes, pride and boaſting have the blackeſt brand, and of all boaſtings a boaſting in miſchiefe; and of all boaſtings in miſchiefe, a boaſting, (O thou mighty man, or that thou art mighty in miſchiefe) Well then may *David* in wonder and amazement, or I in his perſon, aske *Saul* the perſecutor, or *Doeg* his informer, and executioner, his bloody miſleading inſtrument, or any other incarnate Devill peremptorily triumphing in the blood or fall of Gods people, *Why doſt thou boaſt thy ſelfe O mighty man in miſchiefe? the goodneſſe of the Lord endures*

(c) *Ariſt. Ethic. 2.*

(d) *Mat. 5. 44.*

dureth for ever. This paraphraſe for the explanation of the words. Take another, whereby wee may know the occaſion of them.

David was now an innocent perſecuted Dove (as you have the Hiſtory, (1 *Sam.* 21, 22.) who willingly would have returned with an Olive branch in his mouth, for *hee ſought peace, but they would have warre* (e:) Wherefore finding the floods ſtill up, the *waves encompaſſing him on every ſide, which made him afraid* (f;) And having no quiet place, no where to reſt his foot on, he returnes like *Noahs* Dove to the Arke, betakes himſelf to *Abimelech* the Prieſt of the Lord for advice and ſuccour; who beleeving him faſt both to God and the King (though the king was not pleaſed to think ſo) did not ſtick, in caſe of neceſſity, to break a ceremony, gives him the hallowed bread and *Goliahs* ſword: But ſee the miſchiefe, the Devill (as uſually it falls out) had ſent a *Doeg* (who even in Gods Temple was his Chappell) together preſence of Ilander and death againſt them, who preſently carries and aggravates the buſineſſe to *Saul*; *Saul* being before heated, was now on fire, turn'd his former rage into madneſſe, (ſo quickly doth a bloody tyrannicall nature kindle at the leaſt hint) he forthwith ſends for *Abimelech*, and making his will his Law, becomes himſelf both the accuſer and the Iudge, and makes *Doeg* his informer his ſpeedy executioner, who forthwith falls on *Abimelech*, and for the reliefe he afforded the Lords ſervant and his own faithfull ſubject, ruines both him, his family and City. Had not *David* then, think you, juſt cauſe to be thunder-ſtruck at the confident and peremptory proceeding of the tyrant *Saul*, or his bandog *Doeg*, and in amazement to cry out, *Why doeſt thou boaſt thy ſelfe O mighty man in miſchief? the goodneſſe of the Lord endures for ever.* This the occaſion of the words.

(e) Pſal. 120. 7.
(f) Pſa. 18. 4.

I will not raiſe a quarrell by telling you how Expoſitors wrangled and are divided about my text, how they turn and alter both the ſenſe and words, becauſe though they ring as it were changes on them, and ſet the words ſeverall wayes, yet (like skilfull Muſitians) they keep the Muſick ſtill ſweet, and the tune good. Notwithſtanding I ſhould much wonder how the Papiſts ſo conſtant to their old Tranſlation, which they call St. *Hieromes*, ſhould here leave it and follow the Septuagint, did I not know they gladly take any occaſion to baulk the Originall. The words are, as you already gueſſe, a Queſtion by way of admiration, *Why doſt thou boaſt thy ſelfe O mighty man in miſchiefe?*

and

and the ground or reaſon of that queſtion [*for the goodneſſe of the Lord endures for ever.*] The Queſtion naturally and of it ſelf falls into theſe 3. Queſtions: 1. *Why doſt thou boaſt thy ſelfe?* 2. *Why doſt thou boaſt thy ſelfe in miſchiefe?* 3. and laſtly, *Why doſt thou boaſt thy ſelfe in miſchief O thou mighty man?* or that thou art mighty in miſchief? all which the ground and reaſon of the generall Queſtion doth make good, and ſeverally anſwer: ſo that the burden of the 136. Pſalme might very well be the burden and keeping of my diſcourſe; Thus: 1. Why doſt thou boaſt thy ſelfe in any thing? *for the mercy of the Lord endures for ever*: whatſoever thou haſt, 'twas his mercy that gave it thee, and 'tis the enduring of his mercy that continues it. 2. More eſpecially I wonder, *Why thou doſt boaſt thy ſelfe in miſchiefe*, glory in thy ſhame, to ſee thee thus daring I am at a loſſe, ſcarce my ſelf, for know again, *the mercy of the Lord endures for ever*: 'tis the enduring, the continuance of his mercy that thou art not blaſted in the midſt and heat of thy pride and miſchiefe. 3. I moſt eſpecially wonder, why thou doſt boaſt in miſchiefe O thou mighty man, or that thou art mighty in miſchiefe; to ſee thee ſo deſperate I leave to be man, have almoſt as little of reaſon in me as thou haſt of God; for once more know, *that the mercy of the Lord endures for ever*: not withſtanding the blood and Croſſe of the Saints be thy thirſt and pride, yet know, *as for Iſrael*, as for them, *the Lord of Hoaſts, the Lord is their memorial*, the great and conſtant love of God will in the fitteſt time relieve his ſheep and repay their wrongs. But I muſt ſuit my diſcourſe to the ſad occaſion of our meeting, nor will the ſhort warning for my meditations, or the ſcantling of time allowed me for their delivery, ſuffer me to be thus exact. For the generall Queſtion broken into theſe particulars doth juſtly challenge more then an houre for the handling of each of them ſeverally. At this time therefore onely of the 2. former Queſtions. And (truth is) I have been therefore the larger in paraphraſing and opening the words, that you might be the better contented to give me leave to deferre the laſt Queſtion to ſome other opportunity. Now for the firſt Queſtion, beſides the ground and Reaſon in the Text, which (to ſpeak truly) doth more properly make good the two other Queſtions; we have 3. other grounds and reaſons, according to which this 1. Queſtion will alſo multiply. The 1. ground and reaſon is the lowneſſe, weakneſſe and nothingneſſe (as I may ſo ſpeak) of the parry boaſting, whether *Saul*, *Doeg*, or any other; and then the 1. Queſtion will be, Why doeſt thou poore, fraile, nothing man why doſt

(t) *Hoſ.* 12. 5.

doſt thou boaſt thd ſelfe? The 2. ground and reaſon is the uncertainty, emptineſſe, and vanity of that which neceſſarily muſt be the ſubject of ſelf boaſting; and then our 2. Queſtion will be, Of what doeſt thou boaſt thy ſelfe? The 3. and laſt ground and reaſon, is the fondneſſe and foolery of the end of ſelf-boaſting, *viz.* the froathy applauſe of the giddy multitude; and thus our 3. and laſt Queſtion will be, To which end doſt thou boaſt thy ſelfe? Of theſe in their order, and firſt of the firſt, Why doſt thou poore, fraile, nothing man, why doſt thou boaſt thy ſelfe?

If we truly weigh our ſelves, what have wee which might either juſtifie a fooles boaſt, or tempt a wiſe mans? No creature doth it ſelfe ſo little good when firſt it comes into the world, nor ſo much harme, whilſt it continues in it, as man: *Cætera animalia mihi naturâ potiùs quàm ratione artem aliquam exercere videntur, ut formicæ & apes; homo verò ſicut corpus armis nudum ſic & animum artium deſtitutum habet,* (h) (as the Phyſician.) Other creatures ſeem naturally to exerciſe a kind of art, as the Bee and Emmet, but man, as he hath a body void of naturall weapons, ſo alſo a mind void of naturall arts; and although *Galen* immediately addes [*Quòd pro corporis nuditate manus, & pro artium imperitiâ rationem accipit*] that his hands ſupply the want of weapons, and reaſon recompenceth the want of arts, yet his reaſon (though naturally [*ſaniſſima*] never ſo ſound and acute (ſay *Socinus* what thou wilt) if not firſt [*ſanata*] bent and rectified by the Holy Ghoſt, is no better then a ſword in a mad mans hand, wherewith whilſt hee lives he doth himſelfe more harme then any other creature is capable of. Heark what low thoughts my kingly Prophet had of man, *Surely every man at his beſt eſtate is altogether vanity,* (i) Hee ſayes not that man is vain onely, but vanity it ſelfe: and [*Abſtracta ſunt ſignificantiora*] Abſtracts are weightier and come more home. 2. He excepts none from being vanity it ſelfe, Every man is vanity: *Neminem excipit, ne quem decipiat,* ſaith a Father *k*: Hee excepts none, becauſe he would deceive none. 3. Not every man onely, but man in every eſtate and degree, is vanity it ſelfe; yes at his beſt eſtate he is ſo. 4. He is vanity it ſelfe in every both part and faculty of ſoule or body, for he is vanity (ſaith he) altogether. 5. and laſtly, all this (it ſeems) is a very certain truth, otherwiſe he would not have affirmed it with this ſerious aſſeveration (*ſurely*) ſurely man is vanity it ſelfe, every man is vanity it ſelfe, every man at his beſt eſtate is vanity it ſelfe; Yes, every man at his beſt eſtate is altogether vanity it ſelfe. I know not what

Queſt. 1.

(h) *Galen de uſu partium l.* 1.

(i) *Pſa.* 39. 5.

(k) *Auſtin.*

might be more ſaid to coole and damp the ſwellings and excreſcencies of proud man.

Our ſad and miſerable condition in this world cauſed (as ſome have well conceived) that fond opinion [of mens ſoules] to get within the wiſeſt of Philoſophers; which, ſay they, had from the beginning their creation and being in heaven, and for certaine faults there committed, were ſent hither to be impriſoned in fleſh, to be wrackt with its paſſions, and to undergoe the multitudes of miſeries, which unavoidable ſeize us. Nay, the thought and knowledge of the poore and wretched eſtate of man brought alſo this errour into Divinity; for I have read of a ſect of Hereticks, called *Origeniſts*, who were of the ſame opinion with the Philoſophers, who wee may well thinke were ſo called from *Origen* the Father, becauſe I find *Auſtin* bringing him in ſpeaking almoſt the ſame words *l*. This conſideration alſo made the (*m*) Naturaliſt conclude it an argument of natures bounty afford us ſuch diverſity of poyſons, whereby we may free our ſelves from the world and its croſſes. And though Religion allowes not of this atheiſtical exchange of miſery, of leaping out of the Frying-pan, as we ſpeak, into the fire, even Hell-fire; yet the miſerable condition of man hath made ſome of the Fathers to beſtow large commendations on death; that known ſpeech of *Ambroſe* is moſt remarkable, *Mors remedium potiùs pœna, quàm vindicta culpæ*; Death was brought on us rather for the ending of our puniſhment then for the puniſhment of ſinne: For a puniſhment, ſaith he, was it ſaid unto man (*n*) *In the ſweat of thy brow ſhalt thou eat thy bread*; but for his comfort was it added, *till thou returne to the earth*: And even in this reſpect alſo is it truly affirmed by our beſt Divines, that though death conſidered according to its owne nature, be a puniſhment; yet as it is conſidered with relation to the faithfull, it is not, becauſe to them the nature of it is changed, and from a curſe it is turn'd into a bleſſing; for the ſting of it Sinne is taken away, in which its hurt and puniſhment conſiſted; and whereas *Arminius* would therefore prove death properly a puniſhment even to the faithfull, becauſe though the right of holding them captive be taken away from death by Chriſt, yet from the actuall dominion of death we are not freed till the reſurrection, I could tell him (might I ſtay ſo long) that death hath not this actuall dominion over the faithfull (he ſpeakes of) ſeeing by Chriſt we have gotten the victory over it; ſo that we may not crouch to it as captives to their Governour, but rather as Conquerours over a captive

(*l*) *Animas ſic ſſe olim in cœlo angelos, qui in cœlo peccantes, dejiciantur in hæc corpora quaſi in ſepulchra; & tot in cœlo ruinæ, quot in terra nativitates, Ep. Tom. 2. p. 124.*

(*m*) *Nat. Hiſt. l. 2. c. 63.*

(*n*) *Gen. 3. 19.*

captive may we triumph (*O death where is thy ſting? t thy puniſh-* t 1 Cor. 15.
ment, thy dominion?) though t thou art an enemy, the laſt enemy 55.
to be deſtroyed, and art though by the Arminians to helpe forward our afflictions, yet abundantly haſt thou helped forward our good, the good not only of our ſoules, which hereby flye to heaven, are made infinitely and eternally happy, but of our bodies alſo, which hereby have a thrice happy deliverance. Firſt, they are delivered from the ſenſe of miſery, from the paines of ſickneſſe, the troubles of old age, the croſſes of the world, and the miſuſages of perſecutors. Secondly, they are delivered from the ſociety of wicked men; they are tooke from ſojourning in *Meſech*, and from dwelling in the Tents of *Kedar*, which in this world is ſo loathſome, ſo burdenſome unto them. Thirdly, & laſtly, they ceaſe from their labors, not only from their ſufferings, under which they unavoidably labour, but from their labours of ſinne, they reſt from their workes of wickedneſſe: ſinne by death loſeth not onely its dominion, but its habitation, it ſhall not onely not reigne, but no longer dwell in their mortall bodies, and the reaſon is, becauſe their bodies ſhall be no longer mortall.

'Twas well askt, why is earth & aſhes proud? u ſo true is that com- u *Eccluſ* 10.9.
mon etymology, [*homo quaſi ex humo*] man is ſo cald, becauſe his foundation is in the duſt, x our firſt parents had no other materials, x *Pſal.* 108. 9.
nor ever ſince have we: nay the bowels whence we ſprang are nothing elſe [*Wonderfully and fearfully (ſayes the Pſalmiſt* y) *haſt thou made me in the nethermoſt parts of the earth*] *i.* in my mothers womb, y *Pſal.* 139. 15.
and ſo (truth is) the Chaldee Paraphraſt reads it: hence the Hebrewes call women plainly earth; ſo truely, ſo verely earth are wee, not onely made of earthy materials, but caſt alſo in an earthy molde.

So earthy and mouldring, that that which we call life, is it ſelfe but a waſting and dying, a continuall fluxe and decaying, no part of it being our own, nay no part of it being but [*punctum continuationis*] the [τὸ νῦν] the preſent moment, which too is ſo neare nothing, that (as the Philoſopher) *deſinit eſſe antequam eſt*; it begins almoſt not to be, before it is. What is paſt of this we call life, is loſt, what is to come is not gain'd, this preſent inſtant onely remaining, which was ſo fleet to that, 'twas gone aſſoone as I could tell you 'twas come, is vaniſh't, whilſt 'twas ſpoke of. Be not miſtaken, death conſiſts not in the laſt gaſpe, laſt groan, or fit; theſe do not name or cauſe death, but finiſh it: juſt as it is not the falling of the laſt ſand in this glaſſe,

which makes or names this houre, but the falling of all the ſand; and the houre might be then ſaid to make toward an end, when the glaſſe was firſt turned. 'Tis not, you know, the laſt blaze of a Candle, ſpends him, becauſe he is ſpending all the time he burnes, and may truely be ſaid even then to begin to go out, when he was firſt lighted. No otherwiſe is it with us, death conſiſts not in the laſt breath or ſickeneſſe, no, 'tis now upon you, even upon the beſt and healthieſt conſtitution, every breath you fetch, every ſtep you move, and every journey you take, 'tis towards the grave, thither were you tending, when you firſt ſet out, even the firſt minute of your birth; all of you beginning then to die, when you firſt began to be.

A Cavill anſwered. But men reſolving to be proud, and therefore willing to forget they are but duſt and aſhes; may reply, 'Tis a very truth, that in theſe times and places of Warre and ſickneſſe, our earthy fraile condition plainly appears; but at other times, and in other places, we know 'tis otherwiſe. Have there not bin, and are there not even now amongſt us many aged people? *Anſw.* 'Tis confeſt, but yet there is ſcarce any of theſe aged ones, which you call now living, which on ſerious thoughts and recollection dare ſay they truely live, that onely being true life which hath joy and contentment individuall with it, which the cares and thornes of the world, the weakneſſes and infirmities of old age denying them, denies them alſo truely to live. So true is that of my Pſalmiſt, [*The dayes of our yeares are threeſcore yeares and ten, and if by reaſon of ſtrength they be eighty yeares, then is their ſtrength labour and pain.* If joy and content did not onely ſpeak us truly and properly alive, then they in hell may be ſaid to be alive, but on them the ſecond death hath ſeized. Aged men (by reaſon of the troubles and cares the world hath brought on them) are like thoſe on the ſeas, bent for a ſhort voyage, but vext and hindered by contrary winds and tempeſts: for as ſuch cannot be ſaid [*multum navigare*, but *multum jactari*,] not to faile farre, but to be much toſt: ſo old people may not ſo properly be ſaid to live long, as to be troubled long. But grant that ſome old men have beene ſo healthy and happy, that they never yet taſted the bitter of croſſe or ſickneſſe, and grant that with Wine, good Company, Cardes, and a careleſſe ſelfe-loving heart they can merrily paſſe over the feares and miſeries of Church and State: grant that in ſuch franticke jollity they attaine to 80. 100. yeares, yet that life is but [*vapor aliquanto diuturnior*] (ſaith the Father) a better laſting vapour; nay, [*ſi toto illo tempore viveres, ex quo Adam è paradiſo*

[Pſal. 90. 10.

[Auſtin in Pſal. 6.

radiſo emiſſus eſt vſque in hodiernum diem, videres vitam tuam (ſayes he) *non fuiſſe diuturnam, quæ ſic avolaſſet*] if thou hadſt beene borne when ſinne flung *Adam* out of Paradiſe, and lived to this preſent moment, thou muſt neceſſarily confeſſe, thy life may not properly be called long, which is ſo ſwift-winged. Seeing then our life is ſo ſhort, miſerable, and uncertaine, may we not ſtand amazed at the generall pride that overſpreades and oppreſſeth the whole Kingdome, and aske almoſt every man we meet, Why doeſt thou poor miſerable nothing-man, why doeſt thou boaſt thy ſelfe? And thus much ſuffice for the proofe and illuſtration of the firſt branch of our firſt queſtion; let's in the next place apply what hath beene ſaid.

Application.

No better uſe can we make of this firſt queſtion, and of the ground and reaſon of it thus open'd, nor any likelier meanes to take us off from pride and boaſting, then by often and ſerious meditation of our earthy, fraile, and miſerable condition to lay up againſt and to provide for death. If our life at the beſt, peaceableſt, and healthieſt times be but a hands breadth [u], then certainly in theſe bleeding ſicke and worſt times, we are fallen on, 'tis not onely before God, but in it ſelfe nothing. All of us now (as *David* complaines [x]) *carry our ſoules in our hands*; or, as our Divines [y] with the Chaldee Paraphraſt expound him, being every day, nay every houre through the deſtroying angels of Warre, and the ſickneſſe raging amongſt us, in jeopardy of our lives, it ſhould make us again with *David*, (as *Lorinus* [z] and others expound him) to carry our ſoules in our hands *i.* with meditation of the certainty of death, and the uncertainty of its coming [*animam velut manibus geſtare, ut Domino ad nutum offeramus*] ſo to carry our ſoules in our hands, that we be ready, willingly and preparedly to yeeld them up unto the Lord, let him call for them never ſo ſuddenly. And, here bethinking my ſelfe both of the miſery and careleſneſſe of our times, I am loſt in the compariſon. If ever *England* were inhabited by people of *Laiſh*, if ever we were loſt in a Leathargie, buried in ſecurity, dull'd and deaded in a ſenſeleſſe courſe of ſinning, then now eſpecially. What alarums and warnings have wee had, and even now are bellowing in our eares? and yet, *Behold joy and gladneſſe, ſlaying of Oxen, and killing of ſheepe, eating of fleſh, and drinking wine* [a]] At ſuch a careleſneſſe the Prophet ſtands amazed, even when judgement was threatned, and ſo it the Lord aſſures the Jewes that they ſhould be utterly deſtroyed, [*this iniquity ſhould not be purged away untill you die, verſe* 14.] Oh my Brethren, how juſtly

u *Pſal.* 39. 5.

x *Pſal.* 119. 109.

y *Ainſworth in locum.*

z *Lorin. in lib. Sapient.* c. 4. v. 7.

a *Iſa.* 22.

may we be loſt then with the apprehenſion of the deadnes, & ſenſeleſſe ſtupidity of our times? and what a fearfull and utter deſtruction may we expect at Gods hands, whoſe judgements are not onely threatned, but in execution? Oh! they fall thicke and heavy on us, and yet are we ſtill the ſame conſtant and careleſſe trudgers on in the old ſinnes of our nature, cu[ſ]ome and crimes: nay, we hate to bee reformed, accounting thoſe our enemies and miſuſers, who would recall and better us Warre, Civill warre (the moſt bloody and laſting of any) and the ſickneſſe rage amongſt us: the ſad breach betweene the King and his great Councell, not made onely, but proclaimed, the gappe growes daily wider, the Drumme ſpeakes louder, and the ſword drinkes blood thirſtier then ever, maſſacres, burnings, batteries, beſieges, (things not heard of for many, (many yeares in our Iſland) are our familiar miſery, and diſcourſe: yet (alas, alas!) as if we could neither ſee, nor heare, we continue the ſame careleſſe indifferent Chriſtians.

We often heare and reade of the cruell ſufferings of our Brethren, both with us and beyond the Seas, eſpecially in bleeding and dying *Ireland*, ſuch ſufferings that 'twould make the heart ake to thinke of them, the eare tingle to heare them, and the tongue faulter to relate them? and yet (ſtill tooke with the ſinnes and courſes of the world, with the vanities, idolatries, and ſuperſtitions of paſtimes) you never ſet about the making up of your accounts betweene God and your ſoules, of the making even with heaven; the Lord knowes how ſoone (ſooner 'tis to be feared then the Devill will let us beleeve) we may be made to drinke the dregs of that cup, which our poore Brethren have begun unto us.

'Tis much to be wondred at, that you, which have ſo many arguments for praying againſt ſudden death, ſhould make ſuch no-preparation againſt it,. But doe you know what in that ſhort ejaculation you pray for? In it you doe not ſo much pray againſt theeves, bloody perſecuters, the Peſtilence, Impoſtumes, Apoplexies, Palſies, Fire, Water, Thunder, Earthquakes, the hazzards and dangers of Civill Warre onely, the uſuall meſſengers of untimely deathes: but that you may by a bleſſed uſe of the meanes (ſuch as praying, hearing, meditation, conference, ſanctified afflictions, &c.) ſo confirme your faith, and perfect your repentance, that you may at all times be armed and provided againſt death: which meanes if you neglect, you live contrary to your owne pretended deſire, and

conſe-

conſequently your prayer is vaine, and hypocriticall, an abomination to the Lord. But if your prayer be hearty, and your endevours anſwerable, that thereby you are prepared to meet the Lord, whenſoever he ſhall call for you, death then can never be ſudden, let it come when it will, and how it will, or by whom it will. So much truth hath that of *Solomons* in it, c *Though the righteous be prevented with death, yet ſhall he be at reſt*,) though he be tooke away ſooner, then after the ordinary courſe of nature he might expect, in his youth (happily) full ſtrength, or beſt complexion, yet being tooke ſo doing, ſtanding on his watch, and guard, by faith and repentance having made Chriſt his, and by a continuall circumſpection living in a conſtant expectation of death, he dyes in full aſſurance of reſt and happineſſe: whereas wicked d *bloody and deceitfull men ſhall not live out halfe their dayes* *i.* either as a judgement on their hard hearts, which cannot repent, they ſhall be cut off in the midſt of their ſtrength and ſinnes, (as moſt interpret the words) or wicked men, though they die feeble, and aged, yet are they ſaid [*dies dimidiare*] not to live out halfe their dayes: becauſe they are ſo deeply in love with the world, and greedy of life, that they would willingly live as long againe, as already they had: or laſtly, are ſo careleſſe of their walking, ſo little knowing how the precious time paſſes away, that they are at their journeyes end, ere they thinke they have gone halfe way: thus being tooke away before they expected death, they are tooke away alſo ere they could halfe provide for it.

c *Wiſd* 4. 7.

d *Pſal.* 55. *vlt.*

Whereas if wee conſider how fraile and brittle even naturally, how ſubject to variety of caſualties, the frequent inſtruments of ſudden death, wee are; how many continually fall on every ſide of us; what ſtore of blood-thirſty Papiſts, and deſperate Libertines rage, and ſwarme in our land, each whereof [*ſuæ vitæ incurioſus, tuæ dominus*] growne careleſſe of his owne life, becomes maſter of thine; and upon theſe conſiderations alwayes keepe in our view and minde, approaching death, we ſhould never be unprepared for it. *Non ſubito moriuntur, qui ſemper ſe morituros cogitaverunt.*] e *Sen. Ep.* 66. *i.e.* thoſe which with Saint *Paul*, *dye daily* f; (for ſo alſo may he be underſtood) cannot die ſuddenly. If therefore thou art reſolv'd to pray, *From ſudden death good Lord deliver us*, pray alſo with *David* g, *Teach us ſo to number our dayes that we may apply our hearts unto wiſdome*, i.e. bring them to wiſdome, make them wiſe: Now *a wiſe mans heart* (ſaith the Preacher) *diſcerneth both time and judgement*; the laſt

f *1 Cor.* 15. 31.

g *Pſa* 90. 12

h *Eccleſ.* 8. 5.

laſt time death, and the laſt judg ement at Chriſts ſecond comming: not that he punctually knowes the time when he ſhall die, or when Chriſt ſhall in flaming fire be revealed from heaven; no, theſe times and ſeaſons belong unto God alone; but that he ſo well diſcernes the one and the other, that neither of them ſhall take him unprovided, to this purpoſe (as it becommeth a wiſe ſonne) [*he gathereth in ſummer*] In the long dayes of peace, and the glorious ſun-ſhine of the Goſpel, he layes up againſt Winter, *i.e.* either againſt times of blindneſſe and perſecution, when the meanes ſhall be denyed him, or elſe againſt death, when his ſtrength, like that of Plants, returnes to the earth, there to be kept untill the Reſurrections ſpring. You therefore which deſire to be freed from ſudden death, and by your prayer will witneſſe this your deſire, witneſſe it alſo, I beſeech you, by your carefull endeavour to prepare for its comming: pray that you may apply your hearts unto wiſdome, and manifeſt your ſelves to be wiſe ſonnes by gathering in Summer. O gather therefore (gather apace) whilſt it may be (yet) ſaid to be Summer: For ought I know, our Sunne may be declining, and our Summer drawing towards an end, darkeneſſe and ſpirituall blindneſſe may be comming faſter on us, then the yeares Winter. We have (truth is) at this time a great ſhine, great ſtore of excellent and faithfull Preachers, but this may be but *Ultimus lucernæ fulgor*, the laſt blaze of a dying candle, greateſt at laſt. The times are dangerous, full of teares and diſmall expectations (what bloody and deſperate deſignes are continually hatcht and diſcovered!) ſtrange talke and projects abroad, (God knowes whether the Jeſuites many yeares plot may now have iſſue) the ſcales may turn; (ſure I am our ſinnes and hardened hearts deſerve it) nay, doe we not ſee them ſwagge, and much adoe to keepe even? and did not the prayers and humiliations of ſome few good ſoules amongſt us, which ſigh and cry both for their owne, and the abominations of the land, adde weight unto the right ſcale, we were utterly loſt. O how ſuddenly may the freedome and liberty of injoying God in his Ordinances, for want of valuing and rightly uſing them, be tooke from us! Let therefore you, and me, and him, let every one of us reſolve with his Saviour, [m *To worke the workes of him that ſent us, whilſt 'tis day, becauſe the night comes, when no man can worke;*] *the workes of him that ſent mee*, not of my Father, *Ut obligationem faciendi ipſo miſſionis nomine declaret*, that he might ſhew the neceſſity of performing theſe workes, from his purpoſely being ſent for their performance. So ought wee whilſt

1 *Prov.* 10. 5.

m *Joh.* 9. 40.

n *Maldon. in locum.*

whilſt 'tis called to day, the time of our life, the time of our liberty, or the time allowed us for comming in, let us ply the buſineſſes breeding faith, and perfecting repentance, not onely becauſe they are the works of our Father, works tending to his glory, but alſo becauſe they are the works of him that ſent us: to this end hath hee ſent us into the World that we might repent and beleeve. It concernes us therefore carefully to uſe all the meanes to attaine to this perfection ere we are took out of the world, ere the night of death come on us, when no man can work.

And for ought I know to the contrary, this night wherein no man can work, may as well include our laſt ſickneſſe, the time of dying, as that after it. Death is a harder task, and there is more to do in it then moſt men think of. How much buſineſſe we may then have, and how little time allowed for its diſpatch, God onely knowes. A careleſſe man going on in the ſinnes and courſes of the world, who thinkes it not worth the while in times of health and content, to trouble himſelfe with the melancholy of repentance, will finde it employment more then enough on his death-bed for his weak heart and giddy head to ſet his houſe in order, (the chief thing in theſe troubles cared for by worldly *Achitophels*) with patience to undergoe his preſent paines, or to make the little and ſpiritleſſe fleſh, God ſhall leave him, willing to depart: What no time then (my brethren) and quiet will he have to make even with God, having run on 30, 40, 50. or more yeares in horrible arrerages? what little leiſure then will hee have to reſiſt the Devill, quiet his conſcience, or anſwer his clamorous ſinnes? I ſhall in a word ſhew you what a toile, and trouble, almoſt invincible, 'twill be for that man to dye well that hath lived ill, acquainting you with theſe 2. things; 1. How hard it is for ſuch a one to be willing to dye. 2. How hard it is for him dying to reſiſt the Devill. Firſt, ſee how hard it will bee for him to bee willing to dye.

Whatſoever is deſtructive to being or life, nature abhorres, the continuance and preſervation of this, being its onely appetite. Such a one then, as yet being in the ſtate of nature, cannot but mightily dread death. Nay, there hath been in the deareſt of Gods children this unwillingneſſe to dye; in *Jeremiah*, (i) *Therefore heare me now I pray thee, and let my ſupplications be acceptable unto the King, my Lord, that thou cauſe me not to return to the houſe of Ionathan the Scribe, leſt I dye there.* Our Saviour foretelling *Peter* that bold profeſſor, [*Though* (i) Jer. 37. 20.

all ſhould be offended, yet not I (k) of his death, foretold him alſo how unwillingly he would undergoe it, *Thou ſhalt be carried whither thou wouldeſt not* (l.) And thus unwilling have the Saints been to dye, not only when wealth and pleaſures would have made them in love with life, but even in ſuch times as theſe, when ſinne and miſery did abound in the world; yet even then loath have they been to be took out of it: juſt as *Lot*, who though *his righteous ſoule was vext day by day whilſt he lived in Sodom* (m), although he knew that a feareſull deſtruction was falling on it ſuddenly, yet how ſtrangely did he linger when God would take him out of it? inſomuch that the two Angels were conſtrained, laying their hands on him, to force him out. So weak was the pureſt and beſt fleſh that was ever made, even our Saviours, though united to the God-head, that it begged, *If it be poſſible let this cup paſſe from me, Ipſa vox non exanditi magna eſt expoſitio Sacramenti,* (n) The myſtery that Chriſt ſhould be God, and not be heard, is to tell us, that nature, fleſh and blood would not willingly purchaſe any good thing at ſo deare a rate as the price of its life, and being: Man then, yes the beſt man, nay God himſelfe, as he was a man, being not able without ſome ſtruggle and reluctancie to undergoe the laſt and ſad departure of the ſoule from the body (theſe deare, intimate and ancient friends:) with what heart-breaking then and tormenting unwillingneſſe doth a man formerly careleſſe and cuſtomary in Religion yeeld up his ſoule?

(k) *Mat.* 26.37.
(l) *Iohn* 21.18.
(m) 2 *Pet.* 2.8.
(n) *Leo in Mat.* 26. 39.

Againe, take notice how hard 'twill be for him to reſiſt the Devill, who then eſpecially recollects what malice and poyſon is within him, and vents it with moſt violence? *Ultimum magno ſcelus animo patrandum* (as *Medea* of her ſelfe (o.) Sad and preſent experience will tell you that when the beſiegers of a Town heare that the ſiege is ſhortly to be raiſed by the reliefe of approaching ſuccours, whereby it muſt neceſſarily be for ever reſcued out of their hands; how faſt and lowd will the Ordnance then thunder? what underminings, what ſtratagems, what force will be then uſed? then will they recollect whatſoever is man in them; not a brain, heart, or hand which ſhall not be then imployed, that their former hopes may not faile, or their former labour be loſt. And can the Devill (thinke you) who hath beſieged a ſoule for 30, 40, 50, or 60. yeares, and all this while hath more then hopes of taking it, be forced to remove ſiege ere hee hath tryed his utmoſt ſtrength, fury, and policie? And as the Devill will on our death-beds uſe his utmoſt endeavours; ſo ſhall we (formerly

(o) *Sen. Med.*

merly careleſſe) be utterly diſenabled for reſiſtance. Alas! we have not in time of health got unto our ſelves the whole armour of a Chriſtian, which is very improbable, I will not ſay impoſſible, to be gain'd in the laſt ſickneſſe; for the armour, the chiefeſt whereof is the ſhield of Faith, *comes by hearing* (*p.*) God therefore ſeldome, very ſeldome beſtowes his graces on thoſe who in their health have not thrived by this Ordinance. And this is the reaſon why many careleſſe ones dye either without a Miniſter, or happily having an ignorant looſe one, which knows not how to awaken a ſoule out of its damnable lethargy; or laſtly, having a faithfull one cannot by reaſon of their preſent paines or feare of hell, reape any profit by him; and if any ſeemingly to us are by Gods bleſſing on a faithfull Miniſter brought to repent, their repentance is ſcarce acceptable, or ſound; 1. Not acceptable. May not God ſay to ſuch, as he in the Comedy, [*Cum nemini obtrudi poteſt, itur ad me,*] you make me your refuge, not your choiſe; nay, you come not onely laſt unto me, but you reſerve that which is worſt for me: As in a barrell long drawn, [*Non tantum minimum, ſed & peſſimum relictum,*] what is left is not onely little, but grownes and dregges, the worſt of all; ſo offering your ſelves unto me on your death-beds, you give me onely that little of your life that is left, and this little is the worſt part too, made up of paines, weakneſſes, feares, and agonies; nor this neither would you give me, knew you how otherwiſe to beſtow it. What thank-worthy is it to be willing to leave your ſinnes, when you can keep them no longer? to renounce the world and its vanities, when you muſt be took from them? to give means to the poore, when you your ſelves cannot make uſe of them? to forgive your enemies, when you are diſinabled to return their injuries? or to perſwade your wife and children to rely on my providence, becauſe you can no longer lay up for them? 2. 'Tis uſually unſound. Many at their laſt gaſpe with teares in their eyes, groanes in their hearts, and confeſſion in their mouthes miſcarry and goe to hell, which we aſſuredly conclude to be in heaven, and have oft with joy related what good ends they have made, looking onely at their laſt penſiveneſſe, and not at their former lives, by which onely may we gueſſe what followes death, death being the Eccho to life, ſo we uſually dye as we live. This ſad truth my own reaſon and experience makes good. Some have I known in extremity of ſicknes, being as they thought the laſt, have made large confeſſions of their paſt errours, and have profeſt ſtrong reſolutions of amendment for

(*p*) *Rom.* 10. 17.

the future, in ſuppoſition of recovery. Oh! ſaid they, if it would pleaſe God to ſpare me, ſuffer me to recover my ſtrengh ere I goe hence, adde unto my yeares, mightily would I manifeſt, how the Lord hath ſanctified his viſitation unto me, by a reclaimed, ſtrict, and exemplary life: yet being reſtored againe to their former ſtrength and liberty, (Dogges and Sowes as they are) have ſuddenly returned to their vomit and mire; this my experience tels me: now my reaſon tels me, that had theſe wretches died in this their repentance, which the devill made them beleeve, and they us. was ſound and true, they muſt neceſſarily have gone to hell, becauſe their after relapſes, and wallowings proved them to be counterfeits.

Thus are we neceſſitated to fear the miſcarrying of all theſe careleſs ones, though they are permitted to dye in their beds with a long and ordinary ſickneſſe Oh then in what danger do they live? and how do they walke upon the brinke of hell, which care not through repentance and humiliation to make their peace with God in theſe diſmall, bloody, dying times of ours, when probably this benefit of dying by a long ſickneſſe in the bed, being denyed them, they may be ſuddenly cut off with a head full of Wine, hands full of oppreſſion, eyes full of uncleanneſſe, and a heart full of malice; and thinke (Oh thinke) what then!

Object. I know the jolly cuſtomary ſinners ordinary objection, (no great deciſion, ſure I am, no diſprofit to anſwer it) Though we as yet take our ſwing in the wayes and courſes of the world, and death may overtake us ere we are prepared for it; yet God can make us doe much in a little time, and that as much in as little time too, as the thiefe on the Croſſe did.

Sol. 'Tis truth, to God nothing is impoſſible, much leſſe can any thing bee hard to him, yet know, that the LORD is infinitely juſt, as well as omnipotent, and I know not how it can ſtand with his infinite juſtice miraculouſly to worke faith and repentance in a man on his death-bed, diſtracted with ſickneſſe, weeping friends, a clamorous conſcience, and a miſgiving heart, which in time of ſtrength and quiet, wilfully did ſhut his eyes againſt light, counted the preaching of the Word fooliſhneſſe, *by which fooliſhneſſe*, as hee and ſuch like count it, *it pleaſeth God to ſave them that beleeve*; he hath appointed as a meanes to worke faith in them whom he intends to ſave.

1 Cor. 1. 19.

Rep. But did he not make the thiefe on the Croſſe much repent and beleeve in a little time? and why may he not take the ſame courſe with me too?

This

This Example of the Thiefe onely proves, that if thou doeſt as truely repent, and beleeve on thy death-bed, as the Thiefe did on the Croſſe, though thou haſt beene formerly never ſo deſperately wilde and careleſſe, and canſt manifeſt the truth of thy faith and repentance by as lively fruits as he did, thou art call'd, though at the laſt houre, and art aſſured of heaven: but it does not prove that God chooſeth the laſt houre to call ſoules in; though faith and repentance, be it given when it will, cannot miſſe of heaven: yet ſeldome or never, never but once, have we read or heard of, God beſtowes theſe graces on them, which till then never thought them worthy the ſeeking. The Fathers and moderne Divines afford ſtore of anſwers to this careleſſe Objection. Firſt, that of *Auguſtine* is very good, *Verum quidem dicis, quod Deus pœnitentiæ tuæ indulgentiam promiſit, ſed hîc dilationi tuæ diem craſtinum non promiſit* [f]; That merciſull God which hath promiſed pardon upon repentance, hath not promiſed to morrow to him that deferres it. Whenſoever therefore thou art call'd, come, doe not deferre thy comming till the eleventh houre, becauſe you have heard of the Thiefe then call'd: 'tis very likely in theſe bleeding, dying times, that thou ſhalt not live to the ſixth. Secondly, [t] from the Creation to this preſent houre, we have read but of one ſo miraculouſly ſnatcht out of the fire: 'twas a miracle wherewith God honoured the paſſion of his Sonne, and we may then onely looke for the like miracle, when Chriſt is againe to ſuffer. Thirdly, and laſtly, [u] Princes now and then, though very ſeldome, as tokens of their clemency, pardon ſome man at the blocke, yet if any ſhall in hope hereof wilfully offend, and having offended, delay ſuing for a pardon, till he be led forth to execution, certainly he richly deſerves to ſuffer, not onely for his offence, but for his preſumption: juſt ſo the Lord to manifeſt the riches of his mercy, pardoned the thiefe, when death (death eternall) was ſeizing on him: now thoſe which hereupon ſhall take occaſion by continuing in their old and ſinfull courſes, fearefully to diſpleaſe his Majeſtie, or having fearfully offended, yet ſhall deferre by faith and repentance to ſue for pardon, utterly unworthy are they of grace and mercy, and as probably as deſervedly ſhall periſh in their ſinnes, and be delivered up to the blacke tormentor.

Reſol.

[f] *Aug. de verb. Dom. Serm. 16.*

[t] *Bolton Comfort. Walk.*

[u] *Down. Warf. part. 1. lib. 2. c. 32.*

To conclude therefore this firſt application (the ſutableneſſe whereof both to our times and ſad occaſion hath lengthened it a great deale beyond my intention) conſidering how hard, almoſt impoſſible,

ble, it is to repent in our laſt ſickneſſe, and how probable it is that the laſt and uſuall leiſure of a long ſickneſſe, will by reaſon of our naturall frailties, the raging of infectious and violent diſeaſes, together with the thouſand caſualties of a bloody Civill warre, be utterly denyed us, Let us ſpeedily ſet about working forth our ſalvation with feare and trembling: Let's forthwith endeavour to make our calling and election ſure: Now, now, in this breathing time of health and liberty, let's make good our title to heaven, confirm our evidence, our *Faith, which is the evidence of things not ſeen,* (*u*) and have in readineſſe our witneſſe, which is a good conſcience. The Scripture will not give you any incouragement or allowance for the leaſt delay. 'Tis *to day if you wilt heare his voyce, harden not your hearts,* (*w*) not to morrow, if you will heare it; a dayes procraſtination doth harden the heart. Tis now is, not hereafter will be, the acceptable time: *Behold now is the day of ſalvation,* (*x*) The glorious time of the Goſpel, wherein peace and reconciliation through Chriſt is tendered on condition of faith and repentance, is expreſt by the preſent time and this day, to tell us (as I conceive) that there is a certain time allowed for every man to come in, which nick and opportunity, through a deſperate careleſneſſe o'reſlipping, he is irrecoverably loſt. And therefore ought we to make ſo thrifty a uſe of this day, nay of this preſent time, of this preſent houre of my diſcourſe, as though this glaſſe were now turn'd up upon you, and that the time allotted for your, and your comming in did expire with the falling of the laſt ſand. For therefore (ſaith a Father (*y*) is our laſt day conceald from us, that we may beleeve every day to be the laſt. Oh that the Lord would make me a bleſſed inſtrument to move, melt, and ſoften but one heart here preſent, with the apprehenſion of that horrour and trembling, which ſeizes a foule impenitent and unprovided ſinner ſuddenly death-ſtrucken, and with the blow having his conſcience awakened; or into what everlaſting burnings and torments he ſinks being never awakened. But I have already treſpaſſed too much in the lengh of the uſe of the firſt branch. I ſhall recompence your patience in the ſhortneſſe of the other uſes. I goe forwards therefore to the ſecond branch.

(*u*) Heb. 11. 1.

(*w*) Pſal. 95. 7, 8.

(*x*) 2 Cor. 6. 2.

(*y*) Auſtin.

Branch 2. *Of what doſt thou boaſt thy ſelfe? i. e.* what haſt thou which might be a juſt ſubject for boaſting? whatſoever thou dareſt own, or call thine, are either the good things of thy body, fortune, or thy mind, (as they are commonly diſtinguiſhed) we will make our examination ſeverally.

rally. First then, the good things of thy body are either beautie or ſtrength; but neither of theſe can juſtifie the leaſt pride or vaunt: Not beauty, which is *Flos floris*, the flower of a flower: Man at the beſt is but a Flower ſuddenly gone, (z) *As for man his dayes are as graſſe, as a Flower of the field ſo he flouriſheth, for the wind paſſeth over it, and ſo it is gone, and the place thereof ſhall know it no more*; but beauty is that which ſooneſt fades and alters in man, nay 'tis only χροιᾶς ἄνθος, (*) the flower of colour, or the colour of a flower, which ſooneſt fades in a flower. Adde to this, that Scripture, experience, Chronicles, and moſt Hiſtories tell us, that thoſe ſinnes and miſeries can ſcarce be equalled, which this fond thing (we call beauty) hath produced. And even this might take off from boaſting of it, becauſe 'tis (as *Pindarus* termes it) Κήυξ Ἀφροδίτης, the wanton Goddeſſes Embaſſadour. Nor can ſtrength, health, or manhood juſtifie thy boaſt; for know, eſpecially in the times of warre and ſickneſſe know, that the healthieſt, ableſt men fall thickeſt: Strong and able men are daily call'd to the dangers and hazzards of the warre, and the pureſt and beſt complexions ſooneſt yeeld to the infection and cruelty of raging diſeaſes; and moſt Phyſicians affirm, that *Temperamentum ad pondus* (as they call it) the exacteſt conſtitution hath moſt danger in it, becauſe it cannot long conſiſt in its perfection and excellencie: *Et quia non poteſt in melius progredi, labitur in deterius*, (as *Galen* ſomewhere) becauſe it cannot grow better, growes worſe: And that Aphoriſme of *Hippocrates* (a) will hinder your boaſting, paines and diſeaſes are eaſieſt in youth and age, [περὶ δὲ τὰς ἀκμὰς ἰσχυρότερα,] of more force againſt the ſtrongeſt complexion. A ſudden tempeſtuous ſickneſſe, a feaver, the Stone, or wind in the Stomack (as a tempeſt deales with ſturdy Okes) ſooneſt plucks up and overturnes the ſtrongeſt, when weak creeping wretches come off eaſier.

(z) Pſ. 103. 15, 16.

* ſcil. Æn.

(a) Hippoc. ſect. 2. Aphor. 30.

And if thou haſt no juſt cauſe to boaſt of the good things of thy body, much leſſe cauſe haſt thou to boaſt of the things we call the good things of Fortune, becauſe they are leſſe thine own, longer winged, and flye away ſooner. First, no cauſe haſt thou to boaſt of thy riches, for *nec vera ſunt, nec tua* (b), they are neither truly wealth, nor thine owne: ſo farre are they from being thine owne, that we are forbidden to gather them for our ſelves. *Lay not up* (ſaith our Saviour) *for your ſelves treaſures upon earth* (not that we are forbidden with honeſt and moderate carefulneſſe to endeavour an increaſe of our ſtock and talent: No, *the hand of the diligent maketh rich*, ſaith *Solomon*, (d) their

(b) Bern. Ser. 42.

(c) Mat. 6. 19.

(d) Prov. 10. 4.

their growing rich is made the reward and encouragement to moderate and honeſt careſulneſſe; but that we ſhould not lay up treaſures for our ſelves; that we ſhould not therfore carke, ſpare, and pine, that we may purchaſe a propriety in wealth, that we may have heapes of gold and ſtore of lands that we may call our owne, that we may have what to ſet our hearts on with that foole in the Goſpell ſinging lullabie to our ſoules, *Soule take thy reſt, thou haſt much goods laid up for many yeeres,* (*e*) thou haſt goods laid up, the goods are thine, and for thee onely are they laid up: Well might this foole by the Pſalmiſt (*f*) be ſaid to *be diſquieted in vaine, becauſe he ſtored up riches, and knowes not who ſhall enjoy them:* So farre is he from knowing who ſhall enjoy them, that he knowes not for whom he gathers them. Even in this ſenſe alſo that charge of the Apoſtle (*g*) requires obedience, *Let no man ſeek his owne, but every one anothers wealth,* Let him not ſeek wealth for himſelfe to make it his owne, but for others, either for his children, friends, Common-wealth, eſpecially for God, for the upholding of his cauſe, or the reliefe of his ſervants. And oh that men would conſider what no propriety, what no right they themſelves have to their wealth, what no maſters themſelves are of their owne purſe, when Gods cauſe calls for't, and bids them deliver!

(*e*) *Luke* 12. 19.

(*f*) *Pſal.* 39 6.

(*g*) 1 *Cor.* 10. 24.

Again, the deceitfulneſſe of riches (as our Saviour calls it (*h*) which eſpecially failes us in our greateſt neceſſity, ſhould keep us from boaſting of them; when age or ſickneſſe throwes thee on thy death-bed, thy full barnes and cram'd bagges will afford thee little comfort, thy corn will not then be nouriſhing, nor thy gold reſtorative. In this needfull time they deale with us as *Hagar* did with *Iſhmael* (*i*), being not able then to comfort us with the waters of refreſhment, they depart from us, they yeeld us up unto death; and after death thy comfort will be leaſt of all, thine I mean, which prideſt thy ſelfe in thy wealth: for in that laſt and great day they will but encreaſe thy *onus*, adde to the ſcore, and make thy accompts deeper and more intricate. This miſery riches bring with them though well got, but if ill got, got by oppreſſion, the trade of Vſury, or other unlawfull gaines, what no cauſe haſt thou to boaſt of them? eſpecially in thy laſt ſickneſſe, when their deceivableneſſe plainly appeares: this heavie ſtrait wilt thou be brought to, if thou make reſtitution, as God and thy conſcience requires, thou muſt then leave thy children beggers; if not, thy ſoule ſinks into hell: *Cœlum undique, & undique pontus.*

(*h*) *Mar.* 4. 19.

(*i*) *Gen.* 21. 16.

Secondly, no juſt cauſe haſt thou to boaſt of thy honours, which though

though in themſelves good, not onely as they are Gods gifts: [*He it is that raiſeth the poore out of the duſt, and lifteth the begger from the dunghill, to ſet them amongſt Princes, and to make them inherit the ſeat of glory* k] but alſo as they are rewards to thoſe that ſtick for his Honour [*He will honour thoſe that honour him* l]. Yet to thoſe that deſire to pride themſelves in them are juſt cauſe of dread and ſhame, for theſe reaſons: Firſt, ſuch will deſire honour farre above their deſert and place: Thus *Alexander*, who gloried much in his height and Victories, willingly accepted of divine reſpect; when ſome of his baſe Courtiers perſwaded him he was a God, then preſently became he violent againſt the few faithfull friends of his that gainſayed it, ſo violent, that the faithfulleſt of them was murthered; and no wonder, for thinking himſelf a god, 'twas eaſie for him afterwards to conceive that he was not bounded by Law or duty. Secondly, ſuch will not onely affect honour farre above them, but whatſoever honour they affect, they are eager in the purſuit of it, and it cannot eaſily be gueſt, what variety of ſinnes and dangers ſuch will run thorow to ſatisfie their luſt; they care not how diſhoneſt the meanes be, how baſe the inſtruments, nor how foule the way, ſo they may get to their journeys end. God grant that we owe not our preſent ſufferings, nay our preſent ſinnes, our hideous lyings, oathes, perjuries, bloody ſtratagems, murthers, and oppreſſions to ſuch inordinate deſires. Thirdly and laſtly, they which deſire honour meerly that they may vaunt and gliſter, they will not deſire that which neither God nor man hath thought fit for them, and with a ſtrange eagerneſſe, and hazard purſue this deſire, untill they have either loſt themſelves or gain'd their unjuſt honour, but into theſe ſtraights are they alſo caſt, *viz.* to be as baſe and ſinnefull in keeping their Honour, as they were in the obtaining of it (according to that rule of the Hiſtorian m, [*Iiſdem artibus retinetur gloria, quibus parta fuit*] glory is to be kept upon the ſame tearmes it was got; if thou by ſinnefull courſes and baſe inſtruments gotteſt up, the ſame ſinnefull courſes and baſe inſtruments are neceſſary to the keeping of thy height, otherwiſe they which ſet thee up will pull thee downe again, *ex. gr.* if by flattery and diſſembling thou gotteſt ſo high, then (O miſery!) muſt thou ſtill be baſe and flatter: if by bribing, then muſt thou ſtill be ſending and giving, otherwiſe 'twill bee with thee as with a Comet, which (ſay Aſtronomers) continues its blaze and luſtre no longer then it hath matter to feed and maintain it; nor will thy

k 1 *Sam.* 2. 8.
l 1 *Sam.* 2. 30.
m *Saluſt.*

glory, if thus come by, last longer then thou hast oyle to foment it, base smooth language or gifts; but when these faile, thy great friend will begin to frown, and then down thou must, and wilt fall like a spent exhalation. Put these together then, and tell me, Have those which are so unjust in their desires, and so violent in the pursuit of them, so violent (I say) that they oft run through any sin, and venture on any danger, rather then they'l be hindred, yes and are forced for the most part to a necessary continuance in the sinnes, by which, and liableness to those dangers, through which they waded to their heigth: have these (I say) just cause of boasting of their honour thus got and enjoyed? Alas! my brethren, did you feele and know the stings and burnings, the throwes and cuttings of their guilty consciences, if they have any, you would not be long in giving in your answer. But one step further, that they (Atheists as they are) have no consciences, for none but Atheists would be so violent and sinfull in the pursuit of honour, and that they can *gloriam isdem artibus retinere, quibus parta fuit*, keep their heigth and glory with the same sins and strength wherewith 'twas got; yet all this will but make them great and glorious sinners, whose end is horrour to imagine.

And then for the best honours which are to be gained the best and most innocent way, though offered and forced on thee; labour thou maist indeed to deserve them, but never to make them matter of thy boast: Hence our Saviour, the people crying, *Blessed is he which cometh King of Israel* [n], would by no meanes be brought to rebuke them; but understanding their intention was to make him King, *he withstood them* [o], whereupon *Hilarius*, [*Insinuat quod statum regium, & mundi honores volebat mereri, & contemnere*] he thereby willed the desert, and contempt of worldly honours: *Magna fortuna est magna servitus*, high place is but an honourable servitude, and will stand in little stead at last: it cannot stave of deaths arrest, though happily it may the Lawes; Even of the greatest of mortals, saith the Psalmist [p], *his breath goeth forth, he returneth to his earth*, (the earth from whence he came) *and then all his thoughts* (not good thoughts certainly, for such are gloriously satisfied, but his bad thoughts, his thoughts of soaring, revenge, rioting, &c.) *shall perish*: Then (as *Lucretius* wittily [q]) *Eripitur persona, manet res*, the play will bee done, his *exit* come, and his robes took off, he will appeare an arrant man, not of better earth or mould then the poorest begger.

n Luk. 19. 38. 40.

o Joh. 6. 15.

p Psal. 146. 4.

q Lib. 3.

Thirdly,

Thirdly and laſtly, no juſt cauſe haſt thou to boaſt of thy great friends, thy dependancy or mighty relations, and that for theſe reaſons; First, becauſe moſt are falſe, they dive and winde themſelves into thy boſome; and being got into thy innermoſt cloſet, acquainted with thy naturall bent and inclination; they will accordingly ſo bende and crook their words and actions, and therewith as with a falſe key, they will unlock and open thy heart, that they may deale with thee as *Latiaris* in *Tacitus* did with *Sabinus* [r], ſound and pump thee untill they have got enough out of thee to undoe thee. They will [f] *ſmiling on thee get out thy ſecrets, lay up thy words, will not ſpare to doe thee hurt, or to put thee in priſon*: There are I am confident plenty of ſuch friends ſtoring up againſt a black day. How uſuall a way of poyſoning is it to profeſſe Phyſick? Who would not have took *Ioab* to have been *Amaſa's* friend? ſee his friendly greeting, *Art thou in health my brother?* Takes him by the beard to kiſſe him, but nothing leſſe; this onely to make way for more ſurely murthering of him; for hereby (ſaith the Text) *Amaſa took no heed to Ioabs ſword, ſo hee ſtrook him therewith on the fifth ribbe and ſhed out his bowels to the ground, and ſtrook him not againe* [t].

r *Annal. l.* 4.

f *Eccl.* 13. 11, 12.

t 2 *Sam.* 20. 9, 10.

Secondly, ſuppoſe thy friends not ſuch wretched Caitiffs, as to intend to build themſelves a fortune out of thy ruines, or riſe the higher by treading on thee (though the diſcovery of many bloody underminings tell us, there are ſtore of ſuch amongſt us) notwithſtanding few are there which doe truly intend the good of their friends. Many will be friends to thy wealth, thy power, wiſedome, or hoſpitality, which will not be ſo to thee; ſuch as the Philoſopher ſayes, [*qui eo uſque oleum infundunt, donec lucernâ opus eſt*] which put oile into the Lamp no longer, then they make uſe of its light: But *when thy candle is put out*, as *Iob* phraſes it [u], when thou art diſenabled from affording them comfort and reliefe, then preſently will they fall off, and (as he complaines of his friends [x]) *deale deceitfully with thee as a brook*, in ſummer, in the heat of thy afflictions, when thou haſt moſt need of them, faile thee, and like *Davids* kinſfolk ſtand afarre of [y].

u *Iob* 18.6

x *Iob* 6.15.

y *Pſal.* 38. 11.

Thirdly, grant thy friend true, and for the time faſt, yet how ſoone may another creep into his boſome, and thruſt thee out? I need not to goe ſo farre back as to tell you that *Haman* (but now *Ahaſuerus* his great Favorite, the onely man privy to his ſports, and buſineſſes) was on a ſudden forc't to be an inſtrument of *Mordecai's* honour, whom

whom ere-while hee would not ſuffer to ſit covered before him, and
z Eſt. 7. immediately afterwards hang'd on that Gallowes he rear'd for him z.
How ſuddenly the ſcales have turn'd, and good carding altered, our
own Chronicles will tell you, yes, our own times (very late times) will
tell you how a long impriſoned perſon hath been took out of the
priſon, judged, and cenſured his but now mighty adverſary:
'Twere loſſe of time to ſhew you thoſe many, whom ſympathy and
converſation have been long a twiſting, which in a thrice have been as
famous for their enmity, as ever they were for their friendſhip. One
inſtance ſhall ſerve, *Sejanus* had but now ſo much of the boſome of
(a) Tacitus. *Tiberius* (as the Hiſtorian tells us (a), that he ſtiles him [*conſors curarum*,] partner in his cares; and ſo much of his dignity, that he
ſtiles him [*Collega imperii*] partner in his Empire: but how ſuddenly and fatally did the Scene alter, next day, nay next houre [*Calcamus Cæſaris hoſtem*;] *Macro* a new pellet, but his old Adverſary, thruſt him out of *Tiberius* his favour, brought men and Authority to the Senate to ſpoyle him of his life, and (which was worſe to an ambitious man) of his honours too: then thoſe, which but this houre were his Idolaters, became with the hearing of ſix lines read, proud to bee his executioners, and made him the ſacrifice, which but this morning was their God.

Fourthly and laſtly, ſuppoſe thy friend (thy greateſt friend) true and faſt, as conſtant too, as the three paires the Heathens boaſt of: let him be as cloſe and ſure to thee as *Ionathan* was to *David*; nay further, ſuppoſe him as cloſe and as faſt to his God too, yet he is ſtill but Gods inſtrument: if thou doſt ill, he neither will, nor dares ſtick to thee; if thou doſt well, yet can he be nor more nor longer thine, then God ſhall ſuffer him. Nay let me tell you, if high friends, great dependance, or mighty relation be that which you pride your ſelves in and boaſt of, God may (and 'tis probable he will) ſo cruſh and humble thy great friend, that thou maiſt gladly make uſe of *Peters* [*I know not the man*:] 'twas I believe ſomewhat in the cauſe why the Lord Jeſus ſo left *Peter*, that he denied, forſwore, and wept, becauſe he relied too much upon the *man Chriſt Jeſus*. Reade we not that 'twas uſuall amongſt the antient to attach and accuſe friends as acceſſories, and conclude every traitours friend a conſpiratour? and that humour is not yet quite worn out: For though judgement doth not ſo peremptorily (as in old times) ſeize the friends of the accuſed, or guilty, yet ſuſpition ſticks cloſe to them; and if jealous, ſuſpitious eyes are about thee,

'tis

'tis as bad as moſſe about a tree; 'twill for the preſent hinder thee from thriving, and at laſt by degrees wither thee. No ſooner was our Saviour betraid, but preſent enquiry was made after his friends and followers; then preſently *thou alſo Peter waſt with Ieſus of Galilee* *; and again, *this fellow alſo was with Ieſus of Nazareth*: (b) And though the Diſciples fell not preſently with their Maſter, yet his cauſe was their death, and becauſe they perſecuted him, they perſecuted them much more. * *Matt.* 26. 69. 71.

This have I ſaid, not that I would have you leave your Saviour, or feare to profeſſe friendſhip to his cauſe and ſervants, but then you might know that friendſhip, and relation only, be they never ſo innocent, may cauſe your overthrow. Hence the *Athenians Phocion* asking them why others (he only being thought guilty) ſhould bee accuſed, anſwered onely [*quod amici fuerint*] becauſe they were his friends. Thus *Alexander* (as *Curtius* tels us) ſought the death of all *Parmeno's* friends and allies; and to *Sejanus* his friends [*amicitia objecta eſt*] they were accuſed of friendſhip: Nay (as *Tertullian* witneſſeth of him *, [*portati ſunt in carcerem emorituri puberes, qui mortem neſciebant, & ſub cultro ridebant*] 'twas ſufficient fault for his children to be his, who (tender wretches!) were put to death, ere they know what it meant, and ſported with that axe that was to end both their mirth and life: So ſuddenly may the wind turn and times change, that you may with a heavy heart ſay of your great friend, what *Evodius* does of *Sejanus*, [*Æquè illum amaſſe quàm offendiſſe periculoſum*] his friendſhip is now as dangerous as before his anger was. * *Apolog.*

To put this together then, if ſome friends are baſely treacherous, many ſelfe-ended, others inconſtant, and all but men fraile, and uncertaine in their perſons and condition, ſubject to the miſcarriages of ſtate and change of times; yes ſo ſubject, that thy former friendſhip, and relation with them may utterly ruine thee, though thou and thy great friend be never ſo innocent. This being ſo, doubtleſſe thou haſt no juſt cauſe to boaſt of thy friends, though I bate thee the ſinfulneſſe of it.

But were we not eare and eye-witneſſes to the contrary, we could not think that any one which hath not left to bee man can be ſo very a craven as to crow on theſe dung-hills, boaſt of meere froth, of theſe low, worldly, gaudy nothings: a Heathen could ſay [a], [*quàm contemptæ res eſt homo, ſi non ſupra humana ſe exercuit!*] man is a very

[a] *Sen. præfat. in natural. quæſt.*

a very inconsiderable thing if the things here below onely take up his time and thoughts: yet there are [*bona animi*] the good things of the mind, some things within man, such as knowledge, sweet and affable dispositions, morall vertues, together with reason, and other gifts, and naturall endowments, which a man may better call his owne, and therefore the Heathens have so strangely boasted of them, which some, even Christians have thought may enable them [*ex puris naturalibus*] meerely of themselves to lay hold and keepe fast their Saviour, to worke out their salvation with feare and trembling (as proud nature misconstrues, that place of the Apostle;) and therefore some, even Christians have boasted of these naturall, and morall endowments. But for my part so sensible am I (and the Lord continue me so) of these wretched fruits, which (*radix ista damnata*) (as the Father cals her o) nature that dãnable root brings forth, that I cannot but in respect of these good things of the mind also (as they are called) continue my wonder and question, and aske the richest endowed, the compleatest man, that nature or industry hath made, Why boastest thou thy selfe in these?

b *Austin. l. contra Iulian.*

And first, what just subject of boasting can the wisdome and knowledge of the experientest learnedst man afford him, which some have thought at the best to be but opinion: that whatsoever we are capable of, is not onely uncertaine in its possession, but in its knowledge also: nay, this Tenet of theirs, *That nothing can be truely knowne*, is not sufficiently knowne unto themselves: as *Lucretius* well;

Nil sciri quisquis putat id quoq; nescit
An sciri possit, quod semel scire fatetur c.

c *Lib. 4.*

But grant our knowledge may be sure and certaine, yet what just matter of boasting can that be, which is purchased with so much ado, and may be lost so easily? How much money, travell, sicknesse, patience, and study (though vulgar ignorance thinke otherwise) goe to the making of a wise knowing learned man, whom an Apoplexy, Lethargy, Palsie, or discontent, in a moment besots, or strikes lunatick? Thus *Eccius*, *Luthers* great adversary (as great for his learning, as his malice, as *Osiander* d, & Cardinall *Cressentius*, the Popes Nuntio, at the Councell of *Trent*, as *Sleiden* relates e) were strucke with a sudden frenzie: and *Calius Rhodiginus* will tell you that *Aristotle* the Fountaine and Conduit of almost all learning and wisedome, was by a violent surprisall of griefe suddenly cut off f. The *Stoicks* the

d *In Epit. Cen. 16.*
e *Com. lib. 23.*
f *Antiq. lect. l. 29. c. 8.*

the

the greateſt Idolaters that ever wiſedome and learning had, have ſet too low a rate upon them, that they ſticke not to affirme that *Heraclitus* and *Pherecides* (men oraculouſly wiſe amongſt them) would have changed their wiſedome for health, if thereby they might have beene ridde of their paines and Sickneſſe for health (a good ſo common to us and beaſts, that ſome have therefore preferr'd riches before it.

——— *Et divitem optare podagram*
Non dubitant ——— g.)

g *Iuven. Satyr.*

Thus many have there beene (and thrſe none of the weakeſt neither) that have preferr'd a childes ſimplicity, and a fooles ignorance before it, leſt by a fore-thought, and miſerably wiſe anticipation, they might ſuffer afflictions before they fall, and being fallen, adde to the load by a punctuall compariſon of paſt happineſſe and preſent miſery. Truely in this reſpect ſpake the Greeke Poet [Ἐν τῷ φρονεῖν γὰρ πολὺν ἔχουσι βίον] the ſweeteſt life is in knowing nothing h, of which *Solomon* gives the reaſon; becauſe *in much wiſdome is much ſorrow* i.

h *Sophoc. Ajax.*

i *Eccleſ.*

And if thou haſt ſo little cauſe to boaſt of knowledge and wiſedome, then much leſſe cauſe haſt thou to boaſt of a towardly diſpoſition, naturall ingenuity, pleaſantneſſe of wit, yes or of the full chaine of morall vertues, which all put together, are but [*ſemina & radices prudentiæ*] but the rootes and ground-worke of wiſedome. Know therefore that in the ſecond place, ſweetneſſe and ingenuity of Nature, nor the greateſt ſtocke of morality, can juſtifie thy boaſt; (I meane ſtill, though we abſtract from boaſting its ſinfulneſſe) Though theſe happily are in themſelves good, Gods gifts, and challenge thy thankfulneſſe, yet not ſo abſolutely good, or thine owne, as to juſtifie a boaſt. For theſe are at the beſt but home-made garments, which may perchance ſerve to keepe out wet in the world, get name and reputation amongſt men, yet is it not a fit dreſſe for the Spouſe to meet her Bride-groome in: and if thou art not better clad at the great marriage-feaſt, thou wilt be found without thy wedding garment. Againe, doe not theſe endowments, if not ſeaſoned by the Holy Ghoſt, make us more yeelding and liable to temptation? witneſſe theſe common phraſes, which oft, out of a fond irreligious charity, we beſtow on ſwine, (*Alas! he is a man of a very good nature, An enemy onely to himſelfe, You ſee the worſt of him,*) the worſt, quoth you! God forbid I ſhould ever ſee any of you ſo bad: for happily ſo-

ber

ber, and himſelfe, he never ſwore, cheated, lyed, quarrell'd. &c. and may on the Lords day paſſe with moſt for a very good Chriſtian: but on Munday there comes a Meſſenger from the Devill, one of the drinking crew, has him abroad, where, after a Catowſe or two, hee loſeth both his ſenſe and goodneſſe, and then his laſcivious geſture, and prophane language, confeſſe that his former acted civility was not grace, but ſome towardly ſeedes of morality, which vainglory and imitation had fo'ered into a cuſtome. Yet this is not all, theſe naturally ſweet diſpoſitions and vertues make a man not onely more pliable to temptation, but (though I dare not ſay, as ſome, that they are at the beſt a hinderance to Religion) yet certainly may I ſay with a Divine of ours, if they are not rectified by the good Spirit, they cannot but blocke up the way to the power of godlineſſe; and upon this his reaſon too: becauſe many, when they have perceived that naturall ſweetneſſe, and civill uprightneſſe have got them name and credit in the world, and that it will conſiſt with the profit and pleaſure which ſome boſome ſinne affords them, then preſently ſtop they here, contenting themſelves with a probable being in the right way, when (to ſpeake truth) 'tis but a plauſible way to eternall death.

And if the beſt of naturall diſpoſitions, nay, if the beſt of our morall habits which are [Κυρίως ἀρεταὶ] properly call'd vertues, are no juſt matter for boaſting, then certainly neither is our reaſon, or ſharpneſſe of judgement, which is onely [φυσικὴ ἀρετὴ] a naturall vertue, and improperly ſo call'd. Know *Socinus* in the third place, that thy reaſon, though naturally never ſo deepe or ſharpe, cannot make good thy pride and ſtrange boaſting of it: which by nature, and of it ſelfe is *darkened*, [a] Nay, *darkneſſe it ſelfe* [b], and this is that *darkneſſe which could not comprehend the light*, that *veſſell which is not able to comprehend the way of the Higheſt* [d]. Though I cannot well ſide with them, who make reaſon an abſolute enemy to Religion [e], and that the way to be ripe in faith, is to be raw in wit and judgement. Though there is on the other ſide, *Sapientia Dei in aperto* (as Saint *Auſtin* expreſſes it) the wiſedome of God legible in the creature, though the veriеſt Heathen hath a Law written in his heart ſufficient for conviction, yet there is [*ſapientia Dei in myſterio*] the *myſtery of godlineſſe*, (as Saint *Paul* ſpeakes) [f] which is farre beyond the reach and ken of naturall reaſon: which when I faſten my thoughts on, I cannot but thinke and ſay, nay, [ἀναβοάζω] with the ancient Father, Shall I cry out [Ὅτι νῦν; νῦν λόγον, νῦν κατάληψιν κτίσεως φύσεως τὰ ἡμέτερα] that

a *Eph.* c. 4. 18.
b *Eph.* 5. 8.
c *Iohn* 1. 5.
d 2 *Iſdr.* 4. 11.
e *Hook. Eccleſ. pol. l.* 3. *Sect.* 8.
f 1 *Tim.* 3. 6.
g *Iuſtin. Mart de trinit. p.* 388.

that theſe points of Chriſtianity are above our underſtanding, above our reaſon, and above the capacity of created nature, and therefore a little before he affirmeth, that the interpretation of them ought not to be [κατὰ λογισμοῖς ἀνθρωπίνοις] according to humane reaſon, [ἀλλὰ κατὰ τὸ βέλημα τῆς διδασκαλίας τοῦ πνεύματος] but according to the ſenſe and will of the doctrine of the Spirit, eſpecially (ſaith hee) [παρὰ τοῖς τῆς ἐκκλησίας τρόφιμοις] with the ſonnes of the Church. Once therefore well ſpake *Tilenus*, though ſince miſerably he fell (*rationem extinguit fides ut ducem, & dominam, adhibet ut pedisſequam*) faith refuſeth reaſon, as judge or guide, but not as follower, or ſervant. Hence excellently Saint *Auſtin*, (*Noli quærere intelligere ut credas, ſed crede ut intelligas*) labour not to underſtand that thou mighteſt beleeve, but beleeve that thou mighteſt underſtand. This naturall reaſon of ours, if it hath any light, 'tis in it ſelfe no better in reſpect of the myſteries of godlineſſe, then that of an *ignis fatuus*, which miſerably miſleads: or at the beſt, it is but as a ſtarre to guide us (like that of the ſhepheards) to Chriſt: now as a ſtarre, the Sunne and Moone withholding their ſhine, yeelds no light or comfort: So if the Word of God, or the Spirit which enlightens the Word withhold their light, we ſhall, notwithſtanding the ſtrength of naturall reaſon, be enwrapped in perpeturall night: and (truth is) ſuch a ſtarre hath it proved to many in *Polonia*, and *Racovia*, even the ſtarre mentioned by Saint *Iohn*, and called *Wormewood, which made rivers ſo bitter, that men taſting of them dyed, dyed thereof.*

P. 375. Syntag. l. 1. cap. 3. beſ. 30. Reu. 8. 11.

To goe forward then, if naturall reaſon (the richeſt jewell in natures Cabinet) is ſo blinde in matters of Religion, that it cannot make good a *Socinian* boaſt, we may juſtly goe further and conclude: that nature beſtowing her gifts with never ſo broad a hand, cannot afford her greateſt darling, matter ſufficient for one ſelfe-boaſt. Let me therefore in the next place aske thee, Why doeſt thou boaſt thy ſelfe in any gifts, excellency, or ſtrength of Nature whatſoever? Is't not a conſeſt vanity of the poore to boaſt of their wealth, the broken-hearted of their jollity, the Captives of their liberty, the blinde of their quicke ſight, or a bruiſed Cripple of his legges? If ſo, what fond madneſſe is it for us to boaſt of our naturall abilities? For poore and blind Captives are we, bruiſed and broken Cripples by nature, and this we muſt know, and acknowledge too, ere we can reape any benefit by Chriſts comming: Witneſſe that of the Prophet, which our Saviour affirmes to be ſpoken of himſelfe; *The Spirit of the Lord was*

Iſai. 61. 1. Luke 4. 18.

was upon him, to preach the Gospel, but to whom? to *the poore*, (*i.e.*) those which through the sight and acknowledgment of their own naturall poverty were poore and low in their own thoughts; *he sent him to heale*, but whom? the *broken-hearted*, (*i.e.*) those whose hearts are almost broken with the discovery of their wretched estate, both by actuall transgression and naturall pollution, *to preach deliverance to the captives only*, those which seriously confesse, what slavery is bequeathed them from *Adam* to sinne, and the Devill, *recovery of sight to the blinde*, (*i.e.*) those which are truly sensible of their naturall ignorance and adverneſse unto saving truths, and *to set at liberty those which are bruised*, which are sufficiently sensible of that all-over bruise they had by their first Parents fall; he fell with us in his armes, we were equally crippled with him; but alas, this was not all, wee were not onely maimed in the fall, but struck dead; *for as in Adam* * 1 Cor. 15. 15. *all die, so in Christ shall all be made alive* *; For ought I know to the contrary, the Apostle here excludes all these from having life in Christ, which will not acknowledge that by nature they are dead; and what reason think you, hath a dead man to boast of his naturall abilities? Be we advised rather by *Prosper* *, (*agnoscat se humana debilitas, & cum mortui vivificantur, cum caeci illuminantur, impii justificantur, confiteantur & vitam, & lumen, & justitiam Iesum Christum*) let humane weakneſse acknowledge it selfe, and since the dead are restored to life, the blind recover their sight, and sinners are justified, let them acknowledge that Christ above is their life, their light, and their righteousnesse; and (as the Father goes on) *qui gloriatur, in Domino glorietur, qui cum esset impius, caecus, & mortuus, à liberatore suo gratis accepit & justitiam, & lumen, & vitam*; *he that doth glory, let him* * 2 Cor. 10. 17. *glory in the Lord* *, not in himselfe, who a sinner, blind, and dead received *gratis*, (*i.e.*) without desert present or fore-seen, of his Saviour light, life, and righteousnesse. I must wonder therefore that some like * Curt. l. 5. *Philotas* in *Curtius* *, (*meruisse mortem confiteri pudet,*) scorne to acknowledge that even by nature they deserve to die, and (as there the Historian of him,) *mallent injuriam accepisse quàm vitam*; had rather die, and that for ever, so thereby God may be accused of injustice, then accept of salvation meerely through Christ. These with *Bona-* a Lib. quaest. d. justit. 14. qu. 2. ar. 2. *venture* a, boast that (*qui facit quod in se est, cogitans bonitatem Dei & justitiam, qui malum odit, & revertentibus misericors est,*) he that does what he can, (as his disciples have Englished him) bethinking himselfe of the goodnesse and justice of God, which hates iniquity and is mercifull

mercifull to penitents, and hereby begets feare in himſelfe from the thoughts of the juſtice of God, and hope of pardon from the thought of his mercy, who thus begins to think (ſayes he) and then (*faciendo quod in ſe eſt*) doing what he can, is of himſelfe diſpoſed for juſtification. Thus our late pretending Defender of the Proteſtant Religion (who defended our Religion, as the Colonell did Portſ-mouth, that it might be more aſſuredly yeelded up, undertook its defence himſelfe to hinder others from more ſafely keeping of it,) thus may I ſay, this pretending Defender ſayes, men are to uſe their beſt endeavours to believe the Scriptures in their true ſenſe, and to live according to it; this if they doe (as I hope many doe on all ſides) truly and ſincerely, it is impoſſible but they ſhould believe aright [b], (it had been modeſtly ſpoken had he ſaid 'twas probable they ſhould believe aright; ſo might he have meant, that this their honeſt care and endeavour is an argument that God intends good unto their ſoules; but to ſay it is impoſſible but they ſhould believe aright, makes this uſe of their beſt endeavours, either of it ſelfe to cauſe beliefe, or elſe to deſerve it at Gods hands:) this doubtleſſe his proud meaning, otherwiſe he had not affirmed in the following page, that God hath no reaſon to bee offended with thoſe, which uſing their beſt endeavours are miſtaken; and more hideouſly to this purpoſe in the following lines [c]: which I wonder not ſo much at, when I conſider from whom they come, from a Sceptick in Divinity, and a changeling in Religion; a juſt judgement on him, which ſo much relies on the ſtrength of reaſon, and the uſe of his own beſt endeavours; but this my wonder, (or griefe rather) what great ones he hath (great (I mean) for their then eſteeme in the Chriſtian world) ready preſt as it were to bee his ſeconds: What elſe meane ſuch large approbations, making way for his Socinianiſme? Lament may we with *David* [d], *The beauty of Iſrael is ſlain upon thy high places, how are the mighty fallen?* (*Non homo voluntate ſuâ* (ſaith *Auſtine*) *adhuc in vitio liberi arbitrii claudicantis prævenit Deum, ut cognoſcat & quærat eam gratiam*, [e]) mans will faultring through the miſ-uſe of his former freedome doth not prevent God, *by uſe of his beſt endeavours by doing what he can, his uſing ſuch a meaſure of induſtry in finding of truth, his humane prudence, and ordinary diſcretion*, (as our Defender would make us beleeve in his forequoted paſſage) doth not, I ſay, prevent God in knowing or ſeeking his grace, which deſervedly he may challenge, (*ſed præcedit miſericordiſſimâ gratiâ ſuâ Deus hominis ignorantis, & nondum ſe quærentis vo-*

b *Chilling. Relig. Proteſt. anſw. to the Preſat p.* 18.

c I ſay plainly & clearly, for he that ſpeaketh obſcurely and ambiguouſly, and now declares himſelfe plainly, ſurely hee hath no reaſon to be much offended if he bee miſtaken.

d 2 *Sam.* 1. 19.

e *Lib.* 7. *contra Pelag.*

voluntatem liberi arbitrii, ut eam se scire & quærere faciat,) but God with his moſt free grace makes the will of man willingly to finde and know him, which naturally and of himſelfe is ignorant and careleſſe of him: And as 'tis the free mercy of God which begins this great buſineſſe of converſion in man, ſo 'tis alſo his free grace which further and perfects it. In this reſpect may we ſay, what in another God himſelf
f 1 *Sam.* 3. 12. ſayes f, *When he begins he will alſo make an end*, for 'tis *he alone which*
g *Phil.* 2. 13. *of his good pleaſure worketh in us both to will and to do* g: Know therefore in the laſt place, that graces though never ſo many and glorious, cannot afford juſt matter of ſelf-boaſting; let me therefore in the laſt place ask thee, Why doſt thou boaſt thy ſelfe in thy ſpirituall graces?

What if in many aſſaults thou haſt got the better of the field, become *more then Conquerour*, yet remember *'twas through Chriſt only*,
h *Rom.* 8. 37 *which loved you* h, and if the Lord had not been on thy ſide, mayſt thou now ſay, if the Lord had not been on thy ſide, when not men only, but when the World and the Devill, nay when thou didſt riſe up againſt thy ſelfe, thou hadſt been ſwallowed up quick. Againe how knoweſt thou whether or no the Lord owes thee a forſaking; and 'tis more then probable he doth and will pay it too, if thou too much prideſt thy ſelfe, and turneſt his graces into wantonneſſe: When *Iob* ſo ſecurely and ſo proudly too, *My root is ſpread out by the waters and the dew layes all night upon my branch, my glory is freſh in mee, and my*
i *Iob* 29. 19 *bow is renewed in my hand* i, and ſo triumphantly to the end of the Chapter; ſee how ſadly the next chapter begins, *Now they that are younger then me have me in deriſion, whoſe fathers I would have diſdained to have ſet with the dogs of my flock*: Thus *David* too, no ſooner had boaſted that in his proſperity, *he ſhould never be moved, Lord by thy favour thou haſt made my mountaine to ſtand ſtrong*, but preſently it
k *Pſa.* 30. 6 7. followes, *thou didſt hide thy face from me, and I was troubled* k. Now if God once withdraw himſelfe, ſuffers thee to fall in a skirmiſh, let *Davids* teares and groanes and ſighes tell thee, how ſtrong throwes 'twill coſt ere thou recovereſt thy ſelfe or thy right ſtation. Once more, 'Twere better to have no grace at all (as the Father thinks) then that thou ſhouldſt make it matter of ſelf-boaſting, [*Audeo dicere* (ſaith he) *ſuperbis continentibus expedit cadere, ut in eo ipſo in quo ſe extollunt humilientur*] I dare affirme it greater ſafety for the chaſt to fall, then to be proud of their chaſtity, that they might be humbled in that wherein they prided themſelves: and the reaſon is good he gives, [*quid enim prodeſt continentia ſi dominetur ſuperbia?*] what doth continency advantage

vantage a man whom pride ſwels l? He who thinks out of grace freely beſtowed to get glory to himſelfe, labours to the utmoſt to pull down what God was building, and to rebuild what God was pulling down, (*i.*) he is proud of his humility, humility being that which God ſeeks chiefly to erect, and pride that which hee ſeeks chiefly to pull down. A man in this caſe like *Lots* wife looks back on what the Lord was deſtroying, and 'tis the Lords meere mercy, that for an example he leaves not ſuch a one as he left her at the half-wayes end, even in the midſt of his journey to heaven; that it befals not him, as it did *Eleazar* who in fight firſt kild an Elephant, and afterward unhappily by its fall was kild by the Elephant: ſo 'tis I ſay Gods goodneſſe, that whoſoever having conquered pride, and afterwards is proud of his conqueſt (of his humility) is not at laſt overcome by this pride.

l *Auſt. Serm. 57. in Mat.*

But me thinks the ſad conſequences of *Peters* boaſts ſhould ſufficiently fright us from being guilty of the like; for as of him, ſo of others alſo is it generally obſerved both by Divines and Souldiers that the greateſt Braggadochio's are the firſt which revolt and deny; nay rather then they'l hazard life or goods, the firſt that will forſweare too: Wot you not that *Peter* which ere whilſt made that great vaunt, *Though all men ſhould bee offended becauſe of thee, yet will I never bee offended* m, immediately afterwards, *curſt and ſwore he knew him not* n? and pray obſerve that 'tis plaine from the context that this his revolting was not ſo much an argument of his weak faith, as a puniſhment of his preſumption: There are a ſort of Thraſonicall Profeſſours alwayes boaſting how farre they dare goe in a good cauſe, which either ruffle it in a bad, or will not venture a being wetſhod in a good, men much like theſe *Galli Inſubres* (*Florus* ſpeaks of o) which had [*corpora plus quàm humana*] bore a good bulk and ſhow, [*quorum primus impetus iis major quàm virorum erat, ſequens verò minor quàm fœminarum*] who at the firſt onſet were valiant almoſt beyond men, but in the heat of the battell cowards below women: So theſe forward men (as they ſeeme) at the firſt like thornes make a great blaze and noiſe, yet ſuddenly goe out: notwithſtanding ſome ſmall penalty or diſgrace they ſwell'd and buſled, yet now, now, when there is happily a neceſſity of endangering, if not leaving off all that we may follow Chriſt, now there is laying down of lives for his ſake: now (as that Hiſtorian ſpeaks of theſe *Galli*) they have [*quaddam ſimile cum nivibus,*] like ſnow they quickly diſſolve and are loſt, either they goe beyond Sea, thereby to

m *Matth. 26.33.*

n *Verſ. 70.*

o *Lib. 2.*

quit themselves of trouble and expence, or else (like *Metius Fuffetius* in *Florus*) they stand aloft and indifferent, resolving at last to side with the uppermost, or else [*in malum otium resoluti*] (as *Tacitus* of *Tiberius* p) prizing their own ease and quiet before the welfare of the State, they doe with *Tiberius* betake themselves [*in insulam Capreas*] into some nook or by-corner of the Countrey, caring not, so they may sleep in a whole skinne, what become of Liberty, or Religion: and of these wee may safely say, what *Alexander* of *Darius* his souldiers, [*Temeritas est quam adhuc pro virtute habuistis, qua ubi primum impetum effudit, velut quædam animalia amisso aculeo, torpet* q], this fierce entrance, which some vaine-glorious and hasty men have made, was not (as fondly it was imagined) vertue and Religion, but pride and headinesse; when their first heate and pransing was past they suddenly flagged, like bees having lost their stings become droanes: In vaine therefore did such beat the eares of men wise and religious with that bold boast of *Jehu's*, [*Come see my zeal for the Lord of hoasts*] for who with halfe an eye sees not that therefore they went from us, because they were never of us? And so farre of the second branch of the first question, its ground and reason; a word only of application, and I shall forward to the last.

p *Annal. l.* 4.

q *Qu. Curt. l.* 4.

Applic. From what hath been laid against priding our selves in any thing we call our own, we may gather just matter of humiliation: be then perswaded not onely from the consideration of the frailty of the good things of the body, and the vanity, emptinesse, and uncertainty of the good things (we call Fortunes,—*ne te quæsiveris extra*) that thou makest not conclusions of thy selfe according to thy flourishing in the world (thus farre the Heathen could goe) but also from the consideration of that miserable, dead and ignorant condition thou art in by nature, renounce thy selfe, (all carnall props and staies) and seek the Lords favour with an humble soule, that if thou wilt glory thou maist glory in the Lord, that thou maist have wherewithall truly to hug and glad thy selfe.

Nothing will more humble us then the meditation of our own wretchednesse by nature, 'twill allay our pride in us, 'tis like the Peacocks looking on his feet, it pulls down our plumes, to consider on what we are bottomed; our foundation is not onely in the earth, but in rotten putrified earth, we are not onely fraile but corrupted flesh. Tell me, could the proud and stout heart of *Nebuchadnezzar* be still soaring and swell, when from a King he was turned into a beast? and

can

can wee be then proud and vaine-glorious boasters of our own naturall abilities, when we shall call to minde this miserable consequence of *Adams* fall, that from being Kings of the whole earth, we are turn'd into beasts, yes worse then beasts, witnesse such hideous corruptions continually breaking forth which the worst of beasts were never guilty of? Shall *Mephibosheth* from the consideration of his lamenesse, and the fall of his parents be so humbled, that *he bowed himselfe unto David and said, What is thy servant, that thou shouldst look upon such a dead dog as I am* [r]? And can we, when we shall consider that we are all of us more lame spiritually, then ever *Mephibosheth* was corporally, and infinitely more endammaged by the fall of our Parents, then he by his, continue still confident of our naturall strength? For, first, our lameneſſe is much more then his; he maimed in one part only, we bruised all over; hee from the cradle onely, we from the womb; he procured his maimednesse from his Nurce, we from our first Parents: For as *Austine* of *Adam* [s], [*Omnes ille unus fuere*] all of us were he, and he was all of us. Againe, infinitely more are wee endammaged by their fall; he by the fall of his Parents lost onely an Inheritance to a little patch of earth, to a temporary kingdome, to an uneasie uncertaine crown: but we our right to the whole world, to an heavenly Kingdome, and an eternall weight of glory. Once more, if *Leah* by reason of her blear'd eyes, and the little favour she thereby found in the sight of *Iacob*, was afflicted, (surely saith she, *the Lord hath look't upon my affliction* [t],) how will it afflict our soules then, when we shall truly know that we are not only as tender eyed as *Leah*, but as blind as *Bartimeus*? For being alienated from the life of God (as by nature we are) *We have our understandings darkned through the ignorance that is in us by reason of the blindnesse of our hearts* [u]: and *if the light that is in us bee dark, how great is that darknesse* [w]? Nay, herein lies the great cause of our misery and humiliation, that we are not onely naturally blind, but giddy and unruly, notwithstanding this our blindnesse: by the reason of the disobedience of *Adam*, that curse is fallen on us, which was threatned to the disobedient Israelites [x], wee are smitten not onely with blindnesse, but with madnesse too: and as a man sober and blind understands his misery, and therefore by keeping within or sitting still, is alwayes out of dangers way, whereas one mad and blind exposes himselfe to variety of dangers and miseries: Even this our case, we are absolutely by nature blind, nay blindnesse it selfe; (*Yee were sometimes darknesse* (saith S. *Paul* [y]) in the state

[r] *Sam.* 9. 8.

[s] *Tom.* 7. p. 276. *A.*

[t] *Gen.* 29. 32.

[u] *Ephes.* 4. 18.

[w] *Matt.* 6. 23.

[x] *Deut.* 28. 28.

[y] *Ephes.* 5. 8

ſtate of nature before you were called by the Word and Spirit, yée were not onely blind, but in the abſtract blindneſſe it ſelfe) and yet ſo mad are we that we ſtrive *by our naturall endeavours, by our ſtrength of reaſon, and humane prudence and ordinary diſcretion*, (I ſhall never make that paſſage of our Defenders ſufficiently odious) to find out the truth, in ſo much that the Lord (we conclude) is unreaſonable, if ſaving truths are not underſtood by us, or if we are puniſhed for not ſavingly underſtanding of them [z]. And this miſery we bring on our ſelves, even the miſery following madneſſe joyned with blindneſſe, *a groping at noone-day* [a], even now when the light of the Goſpel is gloriouſly and plentifully afforded us, when the Sunne is at its full ſhine and heigth: even now there is groping up and down for the truth, from Proteſtantiſme to Popery they goe, and from Popery to Proteſtantiſme, and thence are poſting back againe, and meerly becauſe they are mad as well as blind, whereas were they truly ſenſible of their naturall blindneſſe and darkneſſe, in ſtead of venturing abroad thus blind, they would with *Bartimeus*, *ſit ſtill, be quiet*, and betake themſelves wholly to Chriſt, crying out him [b], *Jeſus thou Sonne of David, have mercy on me*; *This Lord I will, that I might receive my ſight*: Then ſhall it be with them, as 'twas with him, *their faith ſhall make them whole, they ſhall receive their ſight* [c], then only may they venture abroad, and be able to follow Jeſus on the way.

z. This concluſion took from the Pelagians, *vid. Auſt. Tom. 7. p. 458. D.*

a *Deut. 28. 28. 29.*

b *Mar. 10. 47. 51.*

c *Verſ. 52.*

Laſtly, can we imagine that the curſe of *Eliſha* on *Gehazi* [d], not bow and ſink him, *The leproſie therefore of Naaman ſhall cleave unto thee and thy ſeed for ever, and he went out from his preſence a leper as white as ſnow*? How can it then but humble us, to conſider that as a juſt puniſhment of our firſt ſinne, God hath ſaid the leproſie of *Adam* ſhall cleave unto us and our ſeed for ever, and we are ever ſince borne leprous all over, no part of us free from the crown of the head to the ſole of the foot [e]? *In primo peccato* (ſaith *Tilenus*) *perſona corrupit naturam, in originali natura corrumpit perſonam* [f], in the firſt ſinne man corrupted nature, but ſince in originall ſinne, our hereditary leproſie, nature corrupts the man; children even of the beſt and holieſt Chriſtians are borne covered with this leproſie, (*quomodo putium manet in iis quos genuerint circumciſi, & palea in fruſtu qui de purgato tritico naſcitur* [g],) juſt as children begot by circumciſed Parents bring notwithſtanding their fore-skinne with them, or as the fruit of the beſt winnowed wheat ſprings up wrapt in chaffe: In a word, to conſider what lamenеſſe and blindneſſe, what

d *2 King. 5 27.*

e *Iſ. 1. 6.*

f *Syntag. li. 1. cap. 56 Theſ. 1.*

g *Auſt. Tom. 7. p. 276. C.*

bruiſes

bruiſes and leproſie, what cruſhings and depravedneſſe, as a juſt conſequence of our firſt fall is brought on us, ſhould mightily humble us, becauſe Gods judgments are not laid on us ſo much to puniſh as to humble us for ſinne, to bring us to the knowledge of that death and ſhame which is in ſinne by afflicting us for it, [*Thus ſaith the Lord, I will puniſh the world for their evill, and the wicked for their iniquity, and I will cauſe the arrogancy of the proud to ceaſe, and will lay low the haughtineſſe of the terrible*h,] as if the Lord ſhould ſay, to this end men ſhall ſuffer, not onely that they might be puniſhed, but that they might bee humbled, *that their arrogancy might ceaſe*, and that their haughtineſſe might be laid low. God forbid, that the Church of *Laodicea's* caſe ſhould be ours, either that we ſhould be ignorant of our miſerable condition by nature, ſhould not know that we are wretched and miſerable, poor, & blind, & naked, and not knowing thus much, ſhould think our ſelves ſufficienly rich and wanting nothing; and upon theſe falſe thoughts ſwell and extoll our ſelves, build caſtles in the ayre, promiſe our ſelves ſafety, and ſalvation to be got by our own naturall ſtrength and abilities, when truth is, theſe will prove caſtles in the ayre indeed, weak and nothing: And ſo much of the ſecond branch of the firſt Queſtion, the third followes.

h *Iſa.* 13. 11.

To what end doſt thou boaſt thy ſelfe? it being already manifeſted that there is no juſt reaſon why thou poor fraile nothing man ſhouldſt boaſt thy ſelfe, and ſecondly, that thou haſt nothing whereof thou maiſt juſtly boaſt. We ſhall have the leſſe labour to prove, thou canſt have no right end in thy boaſting; let mee therefore in a few words ask thee, to what end doſt thou boaſt thy ſelfe? But alas, I may not expect an anſwer to my queſtion, for I am confident that the verieſt Captaine, the higheſt creſted of this proud Regiment would bluſh to acknowledge the empty fond end their vaunting aimes at, and I wiſh that they would bluſh alſo to heare it, that the reſt may diſcover and laugh at them; for I purpoſe to ſpeak truth for them, and try whether their guilty faces will confeſſe what their tongues dare not: (Hearken) the whole onely maine end of theſe ſelfe-boaſting men is mearely and nothing elſe but the *Euge*, and the *Belle*, the popular, *Oh brave, oh admirable, oh honeſt!* The clap and cry, the throat and applauſe of the giddy multitude of wondring ignorants, (*riſum teneatis amici?*) 'Tis a juſt complaint of the French mans i, that wee uſually empanell and ſelect a jury of men out of a whole County

Queſt. 1. *Branch* 3

i *Mountaig. Eſſay l.2.c.* 16.

to determine of an houſe or an acre of Land, but the judgment, and determination of our ſelves, we referre to the idle breath of common people, [*An quicquam ſtultius, quàm quos ſingulos contemnes, eos aliquid putares eſſe univerſos?*] can there be a greater folly then to eſteeme of their full cry, whoſe particular mouthes thou wouldſt ſcorne?

Gloria quantalibet quid erit, ſi gloria tantum?

What is glory if thou haſt nothing elſe to make it good? nay if thou haſt a ſubſtance whereof that is the ſhadow, yet ſtill may it be askt, *Gloria quantalibet quid erit?* What is the prayſe and eſteem which men afford thy vertues, which is ſo blind and unequall, that well may it be termed a ſhadow: For as the ſhadow is never juſtly proportioned to the dimenſions of thy body; ſo nor this to thy deſert: the worlds eſteeme like the ſhadow in the morning and beginning of thy Sun when thou firſt appeareſt, and art cryed up, is farre larger then thy deſert, but in the midſt and prime of the day, when thou art beſt and moſt deſerving, then uſually this thy ſhadow comes farre ſhort of thee, thou ſhalt not have halfe the glory thou meriteſt: and as a ſhadow ſometimes goes before the body, and ſometimes followes after, ſo many ſteale glory from the ignorant world ere their deſert cals for't, and ſome again whoſe lives have been excellently good & exemplary have dyed in diſgrace, yet their *works and glory have followed them* k, and their names ſmell ſweet upon earth. Let then children, and Poets, Players, and Painters, hunt after the clap and cry of the times; let light tottering Chriſtians follow the faſhion even in religion too; let Popelings hug and vaunt themſelves in their outſide boaſting and meerely ceremonious devotions: but let us, us whoſe hope and aime 'tis to be thoſe *little ones*, (our Saviour ſpeaks of l) little in our own conceits, and little in the worlds; let, I ſay, us neglecting the vaine empty glory the world affords, earneſtly ſeek after the maſſie and weighty glory, humility ſhall enjoy in heaven, a glory of that bulk and ſubſtance, that where *David* ſayes, [*thou O Lord art my glory* m] the originall ſignifies his weightineſſe and gravity; which place I beleeve, S. *Paul* had reſpect unto, when hee call'd it an exceeding eternall weight of glory n. And here I thought to make the application of this third branch, the continuance of this exhortation, hoping to have ſome of theſe tinkling Cymbals, theſe outſide men hereby to be perſwaded off from their affectation of vaine-glory, but I have conſidered that there is more good to be done upon theſe fawning Curs by a knock then by a gentle put-off; I ſhall therefore change my intended exhortation into a reproofe.

k Rev. 14. 13.

l Matt. 18. 6.

m Pſal. 3. 3.

n 2 Cor. 4. 17.

There

There are a ſort amongſt us, that ſaile only with a popular wind, they continue not good and faſt out of the ſound of a *Belle* or an *Euge*, which they ſo greedily thirſt after, that they had rather have an O brave, bellowing in their eares by the ignorant rout, then a Well done good and faithfull ſervant, ſounded to their conſciences by their Saviour: and this our miſery, that not ſome few of the lower forme only, but thoſe of the higheſt, ſome otherwiſe fit for the ſterne, great ones ('tis to bee feared) live by this ayre. To ſee a little Spaniell or Tumbler with his ſneaking and fawning to beg a commending clap on the ſide, or ſpetting in the mouth is ſomewhat tolerable; but to ſee a great old Maſtiffe riggle for it, after the ſame ridiculous geſture is extreamly odious. In like manner to ſee a Player or Fencer to expect or take courage from the clap or ſhout of giddy Spectatours, 'tis as pardonable as uſuall; but to ſee this old Statef-man, or t'other great Souldier, which ought to bee ſerious and in earneſt, Chamelion-like to live by the common aire, to wax cold or hot in their weighty employments according to the cry of vulgar Ignorants, 'twould make a man loſe both patience and modeſty; and tell this great Lord or t'other great man, that the Compaſſe he ſteares by, is unworthy either his blood, place, honour, or calling, and that this common aire he now lives by, is of all aires moſt uncertaine and altering, and may through ſudden diſlike become ſufficiently thick and noiſome to ſtifle or poyſon him, and that happily not undeſerving. For to ſpeak truth, the vaine glorious ones of our times, are the loweſt and unworthieſt that ever I read or heard of. Hiſtory wil tell you that *Scevola* burnt his own hand off; *Zeleucus* ſuffered one of his own, and another of his Sons eyes to bee boared out; *Decius* flung himſelfe into the midſt of a bloody and raging Army, intending thereby to become a ſacrifice for his Countrey; and *Brutus* too whipt and beheaded his two Sons in one day, and all theſe moved by the ſame ground and principle, even as the Hiſtorian reports of that act of *Brutus* his (*favore civium*) to gaine favour from the people: and what ſpirit and reſolution this ſpark of vaine-glory put into ſome Chriſtians in the Primitive times, Doctor *Donne* tells you P, whereas he excellently diſcovers, and rightly blames their inordinate affectation of Martyrdome. But alas, the vaine-glory-hunters of our times, though that only byaſſes them, yet can it not thus ſtrongly byaſſe them; though (*favor civium*) be the thing they onely aime at, and the wheele theſe puppets onely move by, yet baſe as they are, baſe below Chriſtians in the infancy

Applie.

o *Flor. lib. 2.*

P *Pſeudo-Mart.*

of the Church, nay baſe below Heathens, yet will they not venture on any danger or hazzard any loſſe to gaine or continue it Let theſe take home that of *Tertullians*, [*hæc ethnicorum exempla non ſine cauſâ Dominus in ſeculum admiſit, ſed ad nos & nunc exhortandos, & in illo die confundendos, ſi reformidaverimus pati pro veritate in ſalutem, quæ alii affectaverunt in perditionem* q], theſe forenamed examples of the Heathens God did not in vaine, but for us admit of, both for our preſent encouragement, and for our ſhame and confuſion, if we ſhall through feare ſhrink from under-going theſe miſeries for the truth unto eternall ſalvation, which they for vaine-glory only affected unto their condemnation. The neceſſary brunts, hazzards and troubles, theſe our preſent diſtractions put good men upon, abundantly diſcover theſe empty *quelque choſes*. Now, even now, our Saviour ſayes unto them, If you'l follow me, ſhew your ſelves my Diſciples, goe and venture all that you have for me, and you ſhall have treaſures in heaven: like the young man in the Goſpel upon the like injunction and tryall, they are not only ſorrowfull, beginne to flag and to be diſcontented, to repent that they have gone ſo farre, ſtickled ſo much for Chriſt, but with the young man too, they begin to depart, (ſhame to them) and forſake him, and upon the ſame ground too, as the young man there did r, *becauſe they have great poſſeſſions:* when their ſtore of Land, or great Houſes come in queſtion, then farewell reputation and popularity, theſe ſhall no longer keep them in trouble or danger, they will then tell you, as the Spaniard ſayes truly of ſuch ſ, [*That obligation of Religion is not ſo preciſe a thing that we ſhould for the ſame adventure either our goods, perſons, or peace of the State: That which a State-ſman is moſt intereſted in, is the profit and benefit of the people, and by no meanes ought he to draw too much envie upon them for cauſe of religion:*] So true is that of S. *Pauls*, [*Not many wiſe men after the fleſh, not many noble are called* t]: And that of our Saviours, [*A rich man ſhall hardly enter into the Kingdom of Heaven* u]. And ſo much be ſpoken of the firſt part of the queſtion in generall, and of its three particular branches; in the laſt place fall wee upon its ſecond part, I ſay in the laſt place, becauſe my meditations on the firſt queſtion have enlarged themſelves ſo much farther then at firſt was intended, that I ſhall have no time to handle the laſt queſtion, unleſſe I touch on it in the application of the ſecond.

q *Lib. ad Martyr.*

r *Matt. 19. 21, 22.*

ſ *Fonſec. ſom. 37.*

t *1 Cor. 1, 26*

u *Matt. 19. 23.*

Queſt. 2. *Why doſt thou boaſt thy ſelfe in miſchiefe?* To juſtifie this earneſt expoſtulation of my Pſalmiſt, I ſhall ſhew you out of the ſacred Hiſtory

Hiſtory what a fearfull and hideous miſchiefe this boaſter, whether *Saul* the Tyrant, or *Doeg* the bloody miſleading informer, was guilty of, and leave it to your after meditations to make the concluſion, whether or no they have juſt cauſe to boaſt of it, or the Pſalmiſt to be amazed and loſt at their boaſting. *David* was ſo much in the peoples eyes, [*Saul hath ſlaine his thouſand and David his tenne thouſands* w,] that he therefore became leſſe in *Saul's*, [*and Saul eyed David from that day forward* x,] This emulation, or rather envie bred wrath, the wrath a murderous intention, [*and Saul caſt a javelin, for he ſaid, I will ſmite David even to the wall with it* y,] So much danger did *David* finde, there was in deſerving and being thought well of by the people; the Kings violence thus miſſing its aime, he turnes his rage into wiles, of an *Ajax* becomes an *Ulyſſes*, drops preferment to enſnare him z; afterwards upon *Ionathans* plaine dealing pacification is made and the King binds it with a ſolemn Oath, [*As the Lord liveth he ſhall not be ſlaine* a,] and immediately breaks that Oath and Pacification, and through the evill Spirit that was upon him, *ſought again to ſmite him to the wall with his Javelin* b; anon after *David* being certified by *Ionathan* of his Fathers murderous intentions c, was forc't to flie for his life, and in his flight betook himſelfe to *Ahimeleech* the Prieſt for reliefe and ſuccour, and ſo well told he his tale, that he got of him the Shew-bread, and *Goliah's* Sword d. But ſee the ground and Author of this great miſchiefe, *Doeg* was then in the Temple, and heard all, (as 'tis the peculiar lot of Gods people to fall into the hands of *Doegs*, treacherous and deceitfull people) this ſneaking Paraſite carries and aggravates the buſineſſe to *Saul*, [*I ſaw the Sonne of* Ieſſe *comming to Nob to Ahimelech the Prieſt, and he enquired of the Lord for him* e], and what of that? 'twas after treaſon and conſpiracy the King enquired, [*ſed ea ratio eſt adulatorum, ut ſi principem calentem videant, velint eum incendere, & ex ſtulto prorſus inſanum facere* f,] but ſuch is the condition of flatterers that they'l blow a heated Tyrant into a flame, and turne his folly into madneſſe; Upon this falſe information *Ahimelech* and the reſt of the Prieſts with all of their Families were ſent for g; they come, *Saul* becomes both the accuſer and the Judge, and preſently falls upon the tryall, [*Heare now thou Sonne of Ahitub, and he anſwered, Here am I: and Saul ſaid unto him, Why have yee conſpired againſt me* h?] But wherein laid the conſpiracy? in relieving a man faithfull to his God and Prince? [*And who is ſo faithfull among ſt all thy Servants as David, which is the Kings Son in law?* [*Conjuratio*

w 1 *Sam.* 18. 7.
x *verſ.* 9.
y *verſ.* 11.
z *verſ.* 21.
a 1 *Sam.* 21. 6
b *verſ.* 10.
c 1 *Sam.* 20. à *ver.* 37. *ad* 41.
d 1 *Sam.* 21. à *ver.* 6. *ad* 9.
e *Sam.* 22. 9. 10.
f *Pet. Mar. t. r in loc.*
g *ver.* 11.
h *ver.* 12. 13.

i Pet. Martyr, Ib. *eſt conſenſus aliquorum contra rempub:* i]. The conſpire, which miſchievouſly plot againſt the Common-Wealth: [*he goeth at thy bidding and is honourable in thy houſe*]; did he then begin to enquire of God
k verſ. 14. for him k? *i.e.* is this the firſt time I enquired for him? or being thy Son-
15. in-law, and thy faithfull Servant, I did not ſo much enquire of God for him, as for thee. At laſt knowing he was to deale with a Tyrant, whom reaſon, law or right would nothing move, hee gives over pleading and falls to begging. [*Let not the King impute any thing to thy Servant, for thy Servant knew nothing of this more*
l ver. 15. *or leſſe* l]: What if you had *Ahim lech*? would you not therefore have relieved him, becauſe the King unjuſtly perſecuted him? would that have beene faire dealing (think you?) If others had been of this minde, he had never overcome the Tyrants cruelty. But now I ſee that our Prieſts (as they deſire to be cald) are not the firſt that would rather renounce a juſt cauſe, then diſpleaſe an unjuſt man: Our cruell High-Prieſt, violent and peremptory as he was, did with his power ſo brow-beat and dare all the reſt (as one of themſelves lately and publikely confeſt) that they had but one voice amongſt them all, the reſt being but his ecchoe's, his dictates out-noiſ'd thoſe of their conſcience: for woe had been to them who had done otherwiſe, who had relieved any though never ſo innocent and religious, whom his Grace had flung his Iavelin at, ſent his Citation for, or once cal'd Puritane ——*Rubet auditor, cui frigida mens eſt.*] But to goe forwards, would this Prieſt his cloſing with *Saul* ſerve his turne? no certainly, [*For the King ſaid, Thou ſhalt ſurely die Ahimelech, thou and*
m ver. 16. *all thy Fathers houſe* m:] The ſentence is paſt, between which and execution ſome reſpite ought to be, but no ſuch matter now, he immediately ſayes unto the foot-men that were about him, Turne and ſlay the
n ver. 17. Prieſts of the Lord n, fearing happily leſt cooling and comming to himſelfe he might on better conſideration not have been guilty of ſo much innocent blood: But wherefore ſhould they be ſlaine? *Becauſe they knew when David fled and told it not unto me:* but where is the witneſſe? *Doeg* you'l ſay, did affirme it: but is not this againſt the
o Deut. 17. 6 known Law o, [*At the mouth of two or three witneſſes ſhall hee that is worthy of death, die, but at the mouth of one witneſſe he ſhall not die?*] But ſee, the honeſt Guard farre honeſter then their maſter, would
p verſ. 17. not put forth their hand to fall upon the Prieſts of the Lord p, they well know he was but Gods Miniſter for their good, & *mandatorius*
q Pet. Martyr, Ib. *ſiquid vult facere contra mandatum, id jubet eſſe irritum* q, and whatſoever

soever a Commissioner injoynes beyond his Commission is voide, and ought not to be obeyed. But if one won't another will, the Devill will alwayes supply Tyrants with suitable instruments; *Doeg* seemes to be glad of the office, and resolute to doe whatsoever the King should command him, never interposing that honest condition of the Israelites to *Iosh ua*, [*onely the Lord be with thee* r] and forthwith he fals to work, fell on the Priests of the Lord, *and slew on that day fourescore and five persons, that wore a linnen Ephod* s: he slew the Priests, the Priests of the Lord, he slew men unarm'd, men consecrated to God, he slew old men and women, he slew children and sucklings, to whom Scythians and Parthians have shown mercy in the time of the cruellest warre; and to make up the summe, he slew so many innocents, he slew them, he their informer was their executioner; first bely'd them with his tongue, and then butchered them with his hand: chuse which you will now, either *Saul* or his instrument, and you cannot but confesse there is cause more then enough of my Psalmists question and exclamation, [Why dost thou *Saul*, thou envious, malitious, unjust, bloody Tyrant, or why dost thou *Doeg*, thou sneaking base informing Parasite, thou cruell murdering butcher, why dost thou boast thy selfe in this so unheard of a mischief?] But happily, & on good grounds, *Davids* wonder may be that any whatsoever should boast in any whatsoever mischief, & therfore I shal endeavor to make good the question in general.

r *Iosh.* 1. 17.

s 1 *Sam.* 22. 18.

And now (me thinks) I am brought into a wilderness, the subject I am fallen on, is so large and fearefull; should I let fly my Meditations, with that bitternesse and liberty wherewith such mad and prodigious boasters ought to be took up, I should lose both you and my selfe. But the suitableness of my first questions business, both to our times and our present occasion, tempted me to so much over-largeness, that I could not but in equity promise brevity in the following questons: that therefore I may bee as good as my word, I shall not keep you long in this wilderness. Mad and prodigious boasters have I cald them, and truly both these they are. First, they are mad, for who but a mad man would boast that he had given himself his deaths wound? [ἁμαρτία ψυχῆς ὄλεθρος] *sinne is the death of the soule* t. Who but a mad man would boast of that heavie burden, he is forc't night and day to sink under? [*a heavie burden are my iniquities* (saith *David*) *they are too heavie for me* u]. This heavie burthen the Prophet cals a *Talent of Lead* w; yes, heavier and more intolerable then Hell or the Devill himselfe, for 'twas sinne made Hell, and 'twas sin

t *Ezek.* 33. 12. 13

u *Psal.* 38. 4.

w *Zach.* 5. 7

sunk

ſunk the Devill into it; without it he cannot adde a dram weight to depreſſe or keep us from making towards heaven; nay, though unwillingly, hee furthers us in the way; but 'tis ſinne alone, and only which keeps us down. Again, who but a mad man would boaſt in what arrerages he runnes with his Creditours, vauntingly publiſh, how all hee hath is morgaged, and that Vſury eates him up apace? 'tis truth indeed ſome may, and many do, (baſe and unworthy as they are) pretend poverty, ſay, that they are ready to ſtarve, that thereby they might ſtarve Chriſts cauſe. But I cannot deeme that man truly himſelfe, which really boaſts how bravely he is undone. Now to obey Gods law is a debt due from us to him, [*Curſed is hee that continueth*
x Deut. 27. *not in all the words of the Law to doe them*x, *and all the people ſhall*
26. *Amen*:] that obedience is our debt we cannot deny, our conſciences ſeale to this bond, the counterpane of it is wrote even in every na-
y Rom. 2. 15 turall mans heart y; every ſinne then being a tranſgreſſion of the Law is an arrerage, and upon this arrerage the ſoule is morgaged, and without repentance loſt and forfeited, the ſinner is utterly undone, he ſhall be delivered up unto the tormentor untill he hath paid all his
z Mat. 18. debt z. Once more, who but a mad man will boaſt that he is a loath-
34. ſome creature? *a wicked man is a loathſome man* (ſaith *Solomon* a)
a Pro. 13. 5. loathſome in Gods eyes, [*my ſoule loaths him*, ſaith the Lord,] loath-
b Zach. 11. 8. ſome in the eyes of good-men; and not only loathſome, but infectious too: the Prophet therfore *reſolved not to be in a wicked mans com-*
c Pſal. 26. 5. *pany* c: Laſtly, it makes him loathſome and contemptible in the eyes of his neareſt friends, yea of thoſe friends which ought according to the Laws of God & nature not only to love, but to reverence him. Thus the Prophet of *Ieruſalem*, by reaſon of ſinne, [*Ieruſalem hath grievouſly*
d Lam. 1. 18 *ſinned* d, *therefore they that honoured her diſpiſed her*;] and though for want of faith, and by reaſon of the weakneſſe of ſpirituall judgment wee cannot diſcover the filth and uglineſſe of ſinne, yet doubtleſſe at Chriſts ſecond comming, when hee ſhall be revealed from Heaven, this alſo ſhall bee revealed, even what an ugly noiſome creature an impenitent ſinner is; *then* (ſaith the Prophet ſpeaking
e Iſ. 66. ult. of Doomes-day and ſinners) *they ſhall be an abhorring to all fleſh* e.

Againe, as theſe boaſters in miſchiefe are mad, ſo are they alſo prodigiouſly wicked; for who but a man prodigiouſly wicked would boaſt that God is fallen out with him? ſuch a boaſter is he which
f Iſa. 59. 2. boaſteth in ſinne, for 'tis *ſinne that ſeparates between us and our God* f: ſecondly, every ſinne is a contempt againſt God (*quo ejus præcepta contemnimus*)

temnimus] faith *Bernard* g; how prodigiously then doth he contemn God, which boasts that he hath contemned him? Thirdly, sinne is that which excludes us heaven, and flings us into hell, that which deprives us of all that we call good, and brings on us all that is miserable; 'tis the greatest of curses, and the worst of judgements. Hence Saint *Paul* labouring to expresse how much Christ had suffered for us, sayes [*he was made sinne for us* h:] How prodigiously wicked then is he which boasts of the greatest misery that man is capable of? Lastly, sin being that alone which crucified the Lord of life, which tore our Saviours head with thorns, pierc'd his side, & nail'd his feet, which made him sweat blood & water, which put the gall and vinegar to his mouth, and wrung from him that bitter complaint, [*My God, my God, why hast thou forsaken me*] Tell me then, sadly tell me, is not he prodigiously wicked which boasts in that which after so cruell and shamefull a manner crucified our Saviour?

g *Serm. 31. de mod. bene viven. di.*

h 2 *Cor.* 5. 21.

Nor is this boaster in mischiefe mad onely and prodigiously wicked, but which must necessarily follow, and be supposed, is in a desperate and forlorne case: and for these two reasons. First, because such a one sinnes with the fullest swing and willingnesse, without any reluctancy and scruple, nothing hath hee of the Spirit in him, which might cause opposition, or pawses, (*The words of his mouth are iniquity and deceit*, as my Psalmist of him, *he hath left off to be wise and to doe good, hee deviseth mischiefe upon his bed,* hee *setteth himselfe*. *i.e.* gladly goes on; *in a way that is not good, who being past feeling, hath given himselfe over to worke all uncleanesse and greedinesse* k. Secondly, because these of all men are farthest from Christ and heaven, being farthest from repentance, whose sinnes are so farre from being a load and heavy burden unto them, that they glory in their shame. 'Tis with these boasters as with men dived to the bottom of the water, as long as they lye in the water, they are nothing sensible of its weight, but once recovering out would be overwhelmed with a small quantity of it: So these boasters being sunke to the bottome, almost as low as hell, and lying there under never so many and hideous sinnes, are never sensible of their load and burden, whereas to a manly Gods grace recovering out of them, one and the least sin will be a talent of Lead. And so much of this second Question, a short application, and I have done.

i *Ps.* 36. 2.
k *Ephes.* 4. 19.

And here let's pawse a while, & with our best and serious thoughts admire and lament the miserable condition of our land, wherein so many of these madmen, of these prodigies, of these desperately forlorn wretches *Applic.*

wretches swarme and spread amongst us. Go abroad and listen, and you shall hear the Drunkard boast how many swine he made the last night: you shall hear the Ruffler boast what a new handsome full-mouthed oath he hath got: the Goat, how many women he hath abused: and the Fox, how many he hath over-reached and couzened:

——— *Fiunt,*

Fiunt ista palam, cupiunt & in acta referri.

But alas! these, though miscreants, are but novices and bunglers in respect of some closer workers, and deeper instruments of the devill, who first guild over sin with the name of vertue, and boast of it under that name. Take some instances. Such are those, which lest they should lose friends or credit, dare not openly professe how good they are at lies, yet will they affirme, that handsome lying is but policy, and boast how many they have over-reacht with thi their policy; Perjury by no meanes will they justify, yet will they tell you that it is the part of a wise Statesman, in case that the keeping of an oath hinders a project, to invent some cleanly shift, whereby it may be eluded, and boast how excellent they are at these shifts. Luke-warmnesse, a *Laodicean* temper, may not be countenanced, yet this will they call moderation, & boast themselves in this their moderatiō. Obstinacy in a wrong way, twere shame to patronize, yet this will they call a brave spirit, and boast of their own stout hearts: they will praise a *Iosiah* for going on peremptorily in a way contrary to Gods command, though he gets nothing therby but his own death, and their empty commendation (*l*). Conspiracy, which is a plot against the Common-wealth, (as *Peter Martyr* hath defined it) this they call fighting for the Protestant Religion, and yet impudently affirme what *Augustine* of Heretiques [*Nihil aliud laborant, nisi non invenire quod quærunt* m] that the end of their swear, expence and hazard, is not to enjoy what they seeme to fight for, *viz.* the Protestant Religion in its truth, purity and universality: and there are (I dare say) many thousands of Papists and Libertines now in armes, which were they put to their oathes would confesse thus much. 'Twas madnesse, say they, and barbarous in *Nero* to set *Rome* on fire, and afterwards sing and rejoyce at the flames, yet these very same men, Iesuites happily and Iesuited persons, have of late set three Kingdomes on fire, and whether they laugh at the flames I know not, sure I am they continually adde fuell to them: yet this cumbustion they call a pretended reconciliation, and boast themselves in it. To delude and misuse a sweet and fast friend, hath somewhat of *Iudas* in it, say they, yet so to intangle their best and greatest

l 2 *Chron.* 35. v. 21. 22 23.

m *August.* Tom. 1. p. 316. l.

greateſt friend, as *Darius* his baſe Courtiers entangled him, (*quod eo rerum ventum eſt, ut tam periculoſum non credere ſuis, quam falli* (*n*). That it is equally dangerous to him not to beleeve them, and to be deceived; this they call their maſter-piece of wiſedome, and boaſt themſelves in it; theſe, theſe are they which are come to ſuch a height of Atheiſme, which are ſo much beaten and hardened in their ſubtle hypocriticall maximes, that they will not move one ſtep out of the way, which the Devil & *Machiavill* have chalkt out to them; and ſo reſolute and peremptory too in that way, that we may ſay of them as *Eraſmus* of Heretiques (*facilius eos vinci quàm perſuaderi* (*o*). 'Tis eaſier to overcome, then alter them. Thus have I made ſome diſcovery, greater might have beene, had I not promiſed brevity, of the mad, prodigious, deſperately forlorne boaſters of our land, that you might admire, and lament the miſerable condition of our times. But oh! take heed that you be not ſo loſt in admiration, that you forget to lament, like a gazing childe made forgetfull of his chiefeſt errand, for to this end was the diſcovery made, (God knowes my conſcience) not to make them a laughing, but a mourning ſtocke, that you might be humbled in behalfe both of them, and our land. For hereby ſhall you ſecure your ſelves howoever they eſcape, or the Kingdome for their ſakes (*p*). And ſo much of the ſecond Queſtion, I ſhould now forward to the third and laſt, but the time hath much over-run me, let us therfore take up here from this Text & forward, to that other before me, a Text likewiſe ſpeaking the frailty and nothingneſſe of man. For if you deſire farther ground for theſe queſtions, Lo this ſpectacle of mortality may be it; a wiſe, able, ſtrong Gentleman ſuddenly cut off, wch tels you, that our footing in this world being ſo ſlippery, 'tis folly for ſuch fraile weak men as we are, to boaſt; which tels you, that wealth, wit, and friends in the laſt, & needfulleſt times failing, 'tis folly to boaſt of them; which tels you that now he is gone, the common voyce, neither hurts nor pleaſures him, neither leſſens nor addes to his joy; 'tis folly therefore to hunt after it. Saint *Paul* wiſhes us *ſo to run that we may obtaine*, ſo to runne, not as one that beateth the ayre in vaine, for the applauſe of the giddy multitude, but for a prize, for an *incorruptible Crown*. Again ſo run, our life here compared to a race, not onely for its ſhortneſſe, which is a few paces, but for its troubleſomeneſſe alſo, 'tis a running, which is no ordinary paine and toyle: Truly therefore ſpake the Patriarch [*not onely few, but evill alſo are my dayes* (*ſ*): this race ſome give over at their firſt ſetting out, children dying in their Cradles: others after a pace or two paſt, in their youth: ſome in the mid-way, in their beſt man-hood are cut off: moſt, as this our friend, are out of breath ere they reach the ſtayed paces of threeſcore yeares. Let us not therefore boaſt [*canere ante victoriam*] vaunt as though we had obtained the prize, ere we come to our jour-

n Q. Curt. l. 5.

o Præfat. ad Hier. lib contra Lucif.

p Ezek. 14. ad 6.

r 1. Cor. 9. v. 25.

ſ Gen. 47. 9.

nies end: but let us ſo run, ſo zealouſly, and ſo humbly, working forth our ſalvation with feare and trembling, that we may obtaine. If you are not yet ſatisfied, but deſire more ground for my Queſtions, Loe here a ſpectacle of humility before you.

And thus am I fallen upon my laſt meſſage, a meſſage I am confident God wiſht me to deliver; namely, to recall and make known ſome things excellent, and exemplary from the life and death of my worthy friend, I ſay it againe, my worthy friend. I may not boaſt, my Text forbids it, but I joy in our paſt relation *. And here I would not be miſtaken, conclude not ſo unworthily of me, that his wealth, place, or friends, put mee on this diſcourſe, though to ſpeake truely, ſo runnes the faſhion of the world: if a man be poore, though never ſo good and holy, yet ſhall he paſſe away in ſilence, as we find nothing ſaid of *Lazarus*, but that he dyed, whereas it is ſaid there of the rich man, not onely that he dyed, but that he was buried too t, ſaith a Commentator of ours, there was noyſe and pompe, much done and ſaid at his Funerall: So many [σοφιστῶν] ſhall you have, many Hackney praiſers in black, which at the Funerals of great and rich men, though they departed as gluttonous, as mercileſſe as *Dives*, never leave prating till they have plac't them in heaven. But I know where I am, I know not onely in whoſe preſence, but in whoſe ſtead I ſtand, of what therefore I am to ſpeak, let me uſe *Iobs* words. *Loe mine eyes have ſeene all this, mine eares have heard and underſtood it, what you know, the ſame do I know alſo* ‖. And as in my following diſcourſe I am reſolved to be true, ſo am I neceſſarily forc'd to be briefe, & for theſe reaſons. Firſt, becauſe of my preſent weaknes; Secondly, the ſcantling of time allowed me as for meditaton, ſo now for delivery; Thirdly and laſtly, to be otherwiſe, I ſhould much injure my gone friend, who was a profeſt enemy to multitude of words; and alas, why ſhould wee with an overlarge diſcourſe keep our griefes awake, & wounds a bleeding? Why ſhould we ſpeak much of him whom we can no longer enjoy, unleſs it be the more to trouble us that we cannot enjoy him? Briefely and truly then thus much.

* *Amabatur ame plurimum nec tamen vitiis.* *Plin. l. 2. Ep. 13.*

‡ *Luk. 16. 22.*

‖ *Iob 13. 1. 2*

I intend not here a genealogy, to acquaint you with his birth & deſcent, this is the Heraulds buſineſſe, & it were a diſparagement to ſo much worth to be beholding to Anceſtours for a commendation, for armes, and titles, —*Vix ea noſtra voco*.. they may not well be called our owne, nor thinke it matter of weight to acquaint you with his breeding, ſince his converſation confeſt how ingenuous it was: No, nor need I tell you, how deare a husband he was, how tender a father, or how ſweet a neighbour: behold this peale of groanes, and miſt of ſighes, tels me ſo much. And to deale truly, this I purpoſely omit (though hee was excellently glorious in all theſe Relations) leſt I might be thought like the Orators *Pliny* ſpeaks of (*w*), to upbraid

w Panegyr. ad Traian.

upbraid the living of their vices, whilst I commemorate the vertues of the dead. These five more eminent excellencies I shall commend to your memories and imitations.

The first is humility, which considering his breeding, parts, place, and calling was admirable: I cannot call to minde that word, looke, or action that ever spake him proud: nor was he one of our cunning boasters, who oft in their own dispraises notably vaunt it, challenge the lowest place, that they may be forc't to the highest, unawares often speak truth, cry [alas they are no body,] even then tempting some base Sycophant with the expence of a lie or two to make them Some-body. Nor was he like him, of whom *Tacitus* speaks, [*arte quâdâ ostentator*] an artificiall boaster. For this I counted his great fault, even (*celata virtus*) that through a natural reservednes he did not so shine forth before men, as justly he might, and was required of him.

The second, his true heartednesse; a fitter man to make a friend of I never yet knew; oh, he was wise, and faithfull, hee did not quickly knit the knot, not easily familiar, and intimate but once having made it, he was sure and fast: not only was his mouth open to his friend in advice, comfort, and just encouragement, but his hands and purse too for relieve and succour; no nor his mouth and purse only, but his heart also, willing was he to enlarge his joyes by communicating them, and ease his grief by venting; and this, this openness especially speaks a true friend, whence our Saviour to his Disciples, *Henceforth I call you not Servants, for the servant knoweth not his Lords will, but I have called you friends*; and mark the reason; *for all things that I have heard of my Father I have made known unto you* x: The other two offices of friendship may be dissembled; I may through a self-end teach my tongue Parat-like to prate the language of love, when my heart swels and repines at what it sayes. I may again, through a self-end hazard my goods and credit, and my life too seemingly in the behalf of my friend, when 'tis nothing so; as there are some, I am confident, at this present which pretend the honour and safety of their deceiv'd friend, and under this pretence merchant-like venture both lives and fortunes, when in truth and indeed their only aime is liberty for their profaneness and toleration, if not admittance, for their heresie: as *Hierome* of *Jovinians* Disciples, (*non tam te loquentem sectantur, quâ vitiis suis favent*) so I of these, they do not so much adhere to their friend, as favour their own vices. But I cannot dissemble either my own friendship, or suspect another, when I freely open my bosome unto him; and this did he often unto his friend, this to my self not only in his sickness, as to his Minister, but in his health as to his friend: He left it to weaker lesse knowing men, who skill'd not to chuse a friend, to make use of *Bias* his wise advise, (*ama tanquam osurus*) to love so reservedly, that in chance of a breach, you may not lie at the mercy of your supposed friend, lest when he

x *Iohn* 15. 15.

proves a knave, you prove your ſelf a fool in being ſo groſly miſtakē in him.

y *Iob* 31. 1. The third, his temperance; and that in meat, drink, and recreations; the covenant *Iob* made with his eyes y, he made with his appetite alſo, to keep

z *Iob* 9. 28 himſelfe unſpotted of uncleanneſs, gluttony and drunkenneſs; the feare *Iob* had of his ſorrows z, he had of all his paſſions; even in ſickneſſe, even in his extreameſt fits I could not diſcover the leaſt token of fear or anger, except it was the feare of God, & an holy indignation againſt himſelfe for ſin. This vertue was moſt eminently exemplary in him, and God forbid, that the neglect of ſo excellent a pattern ſhould aggravate both your ſins and judgment, yours eſpecially, to whom by reaſon of your neare relations, this grace ſhined out moſt gloriouſly. For my part it is my wiſh, and ſhall be

a 2 *Kings* 15. 3. my prayer, that his example may be of like force with *Amaziah's*, of whoſe Son it is Regiſtred a, *That he was right in the ſight of the Lord, and did according to all that his father Amaziah had done before him.*

The fourth, his providence, care, and induſtry in the employment of that ſtock, talent, and calling the Lord had given him. To prove this I have a double argument, the voyce of the Court, whereof hee was a grave member: And this it was, of which I have been an eare-witneſſe, none more exact, more carefull, more faithfull then hee: ſecondly, the bleſſing of God upon his honeſt endeavours, the Lord crown'd it with a large portion, and his lot fell in a faire ground. But envy may object; this rather an argument of covetouſneſſe then providence; 'tis to be feared he made too much haſt to be rich, and therfore could not be innocent, getting ſo much in ſo little time. Into this ſnarling mouth I fling theſe anſwers. Firſt, his time of thriving was no little time, he was a long gatherer, and ever frugall; and ſecondly, he had many occaſionall additions to his eſtate, and is well known to you all: This to free him from making too much haſt to bee rich. Again that he was not covetous, theſe reaſons prove: Firſt, he diſlik't, ſure I am, ever ſince I knew him, the unjuſt griping trade of uſury: Secondly, he never made purchaſe, as I have heard not himſelfe only, but ſome neighbours affirm, wherein he gave not of the moſt: Thirdly and laſtly, he was liberall at his door, and hoſpitable in his houſe: Whoſoever ſhall be apt to condemn him out of this opinion, that thrift and providence, and the Lords bleſſing on theſe, a joyning houſe to houſe, and land to land, cannot be without covetouſneſſe, this man is much out of the way: The truth doubtleſſe is quite of the other-ſide, thoſe which are careleſſe of their own eſtates are moſt covetous of their neighbours, witneſſe *Cataline*, of whom *Saluſt* [*ſui profuſus, alieni appetens,*] men oft ſpend that wit and time in taking from others, which ſhould have been imployed in keeping or encreaſing their own, becomming thus at the ſame time theeves, and loyterers: Some the deſire of o-

thers

thers goods, and skill in cheating, leaves them careleſſe of their own; others againe waſting their own eſtates, become covetous of their neighbours.

The fifth, as the laſt and chiefeſt; his conſtancy in the obſervation of religious dayes and duties; never ſince God ſent me to you, doe I remember, that ever he abſented himſelfe from our holy meeting, unleſſe ſickneſſe or ſome undeniable and lawfull occaſion detained him; conſtantly did he obſerve ſet times of prayer in his Family. And ſo punctuall was he in the obſervation of the Lords own day, that when the violent danger of a fit, and the earneſtneſſe of his friends (his Miniſter urging reaſons for it) could not be perſwaded that a Meſſenger ſhould on that holy day travell for a Phyſitian, no not after our publike devotions were ended. But his Religion wil more brightly appeare, when as in the laſt and next place, you ſhall heare how religiouſly and thriftily he husbanded the time of his ſickneſſe.

Which was almoſt nothing elſe but a continued prayer, a praying alwayes, a praying without ceaſing. For his ſickneſſe ſeized him with ſuch violence, & deadly ſymptomes, that it told him at firſt what he was to look for, wherefore he preſently pronounced [Κέκευκα] unto himſelf, reſolv'd for death, and thereupon forthwith betook himſelf unto God in a long and ſerious prayer, and unleſſe it were in ſome neceſſary intermiſſions of reſt, of receiving either ſpirituall or temporall food and Phyſick, he continued in the ſame poſture and action untill his laſt fit, which took him away praying: Nay, when he was quite tyred with the extremity of his fit, & ſleep offered it ſelfe, he would oft refuſe it, ſaying, he could not ſpare ſo much time from his devotions; and when I anſwered him that by reſt he would be the better fitted and quickned for prayer, he replyed, but (oh!) I ſhal have ill thoughts get within me even in my ſleep to my great hinderance: at laſt when I told him that ſuch ill thoughts, that ſeized on him thus unwillinly, and were ſuddenly ſorrowed for, awaking would as ſoon vaniſh and be pardoned; he was with much difficulty brought to admit of an houres intermiſſion for that reſt, which he ſo much wanted: Yet even then too did he manifeſt himſelf part of the Church (of Chriſts Spouſe) *who though ſhe ſlept, yet her heart waked* [b]; for ſeemingly to us aſleep, yet many times the up-moving of his hands ſhowed his heart was awaked unto God. But when he was perfectly awaked, with ſuch earneſtneſſe even in his extreameſt fits did he faſten his eyes, and hands, and heart too, (I dare ſay) towards heaven, that I believe 'twas with him as with *Stephen* [c], *By faith he ſaw the heavens opened, and the Son of man ſtanding on the right hand of God*, whom he then ſo earneſtly plyed to pray the Father for him. He came at laſt to ſuch a delight in prayer, that ſpending one whole almoſt even a terrible night of many threatning fits in this heavenly Colloquy and familiarity with God; and I asking him the morrow following, how he had ſped that night: Oh ſaid he,

[b] *Cant.* 5. 2

[c] *Acts* 7. 56.

he, I have had many brave fits, and told me withall that God would not let him lose one fit, but ever after it he found his faith and comfort encreasing, The Lord by them does work me (said he) and by degrees I creep unto him.

When we first fate about the great businesse of preparation for death, which truth is, ought to be the businesse and task of our whole life, I could not take the course usuall with me on the like occasions: first, to administer the Law, its exactnes, terrors and curses on the disobedience, allowing some certain time and dayes for the working of it, ere I administred the Gospel: but by reason of the danger his fits threatned, I was forc't to make a confection of the Law and Gospel, to administer them mingled, and compounded, acquainting him at the same time with terrours and comforts, threats and promises, hell and heaven, left he might have been suddenly cut off in a desperate sorrow, or a false joy. And (God bee praysed) accordingly it wrought with him; now you should have his eyes fastened on the ground in token of humiliation, anon pierçing the Heavens in token of confidence; now you should have his hands wrung in token of griefe, anon again, held up in token of hope; now a teare in token of sorrow, and then a smile in token of joy; just like this Month of *April*, raine and Sun-shine, stormes and calm. But towards his end, these enterchanges ceast, the calm begun to be full and glorious; he might have cryed out with the Church d, *Lo, the winter is past, the raine is over, the flowers appeare on the earth, the time of the singing of birds is come, the voyce of the Turtle is heard.* For I asking him whether or no his comfort did encrease, he answered me, *excellently, greatly*; and how faith held out, hee replyed, *strongly*, even then when I could scarce hear him: Whereupon demanding of him (loath I was the the Devill should at last gull him) whether he could at the present resist unto blood, be burnt, undergoe the fiery tryall for his Saviours cause and glory; he answered me, *gladly, gladly*. Lastly, the Lord so much shewed himself unto him, gave him so full a view of his treasures, such a large taste of those joyes that were laid up for him in heaven (as wee are charitably given to believe) that he underwent the extremity of his fits not with patience only, but with comfort, and left the world, (his wealth, friends and pleasures) not out of a dull sense of the paine and agony of his sickness or a prophetick sensiblenesse of the miseries falling on this Kingdom, (which he would oft lament) nor made he in this respect a vertue of necessity, carelessly left it because he could no longer enjoy it: this were like a condemned thiefe or traytor, who seem willing to lay down their lives, because they can no longer keep them: not in this, or that, or the other false respect did he welcome death, but therefore was with joy and cheerfulnesse dissolved, because his faith assured him he should be with Christ.

d *Cant.* 3. 11 12.

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MERCURIUS RUSTICUS,

OR,

The Countries Complaint of the Murthers, Robberies, Plunderings, and other Outrages committed by the Rebells on His MAJESTIES *faithfull Subjects.*

AFter that bold affront offered (and that without checke or Controwle) to publique Iuſtice, and the knowne Lawes of the Land, in theſe Triumphant Reductions of that *Triumvirat* of ſeditious Schiſmaticks, *Burton*, *Baſtwick*, and *Prinne* from their ſeverall Confinements: It was no hard matter for the world to geſſe what meaſure the obedient Sonnes of the Church of *England* might expect, when that ſpurious, degenerous Brood, (which moſt undutifully caſt dirt in their Mothers face, and in their ſcurrilous, Libellous Pamphlets proclaimed her a *Harlot*) became the Darlings both of the heads of the Faction in Parliament and the People: And though it ſeemed good to the heads of the Faction, by reſtoring theſe Turbulent men, to brave that Authority by which they were juſtly cenſured, yet, being reſtored, all were not thought to be of equall Concernement. As for *Baſtwicke*, if any man labouring under any Indiſpoſition (beſides that to the preſent eſtabliſhed Government) had a mind to be a Patient, and put himſelfe into the hands of a Mad-man, he might doe as he pleaſed at his owne perill: every man was left to the Liberty of his own choyce: ſo for *Prinne*, if any man deſired to retaine him of his Counſill; it was lawfull for the Client to give, and him to receive his Fee, but all this was but voluntary: no man was conſtrained to be a *Patient* to the one, or a *Client* to the other: for the intended Rebellion might well go forward,

ward, though *Baſtwicke* never wrote an *Apothecaries Bill*: or *Prinne* pleaded at the *Barre*: But for *Burton*, (a maine Engine to promote the deſigne in hand) it concerned them to reſtore him, not only to a Liberty of the exerciſe of his calling at large, but likewiſe to inveſt him in his former cure in particular; from which, by the juſt ſentence of Law he was ejected: To this purpoſe no arts were left unattempted, by the under Agents, for the heads of this Rebellion, to reſtore *Burton* to his parſonage of Saint *Matthewes* in *Friday ſtreet London*: by unjuſt Moleſtations they endeavour to weary out M. *Cheſtlen* that ſucceeded him; (but not immediatly) in it, to relinquiſh his Cure, and make way for this Trumpet of ſedition; That ſo, what was not feazable in Law, might yet be effected by horrible injuſtice and oppreſſion: Firſt, therefore ſome of M. *Cheſtlens* Pariſhioners, (but *Burtons* old diſciples levened with his Schiſmaticall doctrine) deny to pay him his Tythes, or any other accuſtomed duties: nor are they content with their owne denyall, but by earneſt perſwaſions, and other meanes they labour to draw other men into the like obſtinacy, and perverſeneſſe: nor did they ſticke openly to profeſſe that they did this, that by unjuſt vexations they might weary out M. *Cheſtlen*, and make way for *Burton*: hereupon (the *Eccleſiaſticall Courts* being ſuppreſſed which otherwiſe have cognizance of the Cauſes of Tythes of *London*; nor can there any prohibition be Iuſtly granted as *Coram non Judice*, The Statute only inabling the Ld *Maior* to be Iudge, if the perſon grieved thinke fit to appeale unto him, but no way diſabling the *Ordinary*: or aboliſhing his power) M. *Cheſtlen* petitioned (as the Statute in that caſe provides) the Ld *Maior* that then was Sir *Edmund Wright*: to the hearing before the Ld *Maior* came *Little Iſaack Pennington*, no wayes intereſted in the cauſe, but only to give countenance to M. *Cheſtlens* Pariſhioners: being there, he openly reviled M. *cheſtlen*, calling him, *ſaucy Iacke*, *brazen faced fellow*, and the like, nay he threatned the Judge, thinking by this to ſtave him of from doing Iuſtice, who bravely ſcorning the threats of ſo contemptible a *muſhroome* in a juſt Indignation replyed: *what ſhall I be afraid to doe Iuſtice?* and indeed the event ſhewed that he was not afraid, for upon a full hearing of the Cauſe, the Ld *Maior* gave ſentence for M. *cheſtlen*, and decreed the Pariſhioners to pay their Tythes: *Tillas* a Linnen Draper,

per, one of the Citizens that was ſued, refuſed to obey the Lord *Maiors* Decree: and therefore the time limited in the decree being expired, The Ld *Maior* according to the power given him by the Statute of the 37 of *Hen:* 8. committed *Tillat* to Priſon without *baile* or *mainprize*, untill he did ſubmit to the ſentence as the Statute gives him power: But ſee the Iuſtice of the great pretenders to the maintenance of the Lawes of the Land, *Tillat* had not ſtood committed many dayes, before two of the Houſe of Commons (as the Keeper of *Newgate* ſayes) in the name of the Houſe of Commons, command him to be ſet at Liberty, which accordingly was done, though he were in, upon *Execution*, and the debt not ſatisfied: every man wondering at, but no man daring to queſtion ſo illegall an action: when this way tooke no effect, they ioyned their purſes to vexe him with an *action of Ejectment*: threatning to ſpend 500^l, but they would out him of his Living: but preſently deſerted thoſe Intentions as not feizable: after this, they ſlander him for preaching *Popery* and *Arminianizme*: which unjuſt ſcandall ſo prevailed in the City, that he could not paſſe the ſtreets, without affronts, and leeres, put upon him; they diſſwade his Pariſhioners from hearing him, telling them, that they would be damned if they lived under his Miniſtery, they branded them with the name of *Maligvants*, if they frequented their owne Church, and procured them to be deeply Taxed in all ſeaſements; in a word, that nothing might be wanting to their owne malice, and M. *Cheſtlens* vexation, they threw menacing Libells into his houſe, laid wait in the Pewes of his Church, while other provoked him to expreſſe himſelfe in the great differences of the times, hoping to intangle him in his words: & examined his Converſation in the ſeverall places where he had lived, even from his child-hood, to that time, hoping to find ſome thing, whence to frame an Accuſation againſt him: when all theſe malitious courſes could not effect the thing they aymed at, they go from houſe to houſe for hands to a Petition againſt him, to the Houſe of Commons, pretending that he had preached falſe doctrine, & made it the ſubject matter of their Petition: and if any man refuſed to ſubſcribe (as many did becauſe they could not teſtifie the truth of the petition) in their *ſpirit of meekeneſſe*, they called them *Maligvants, Papiſts & Enimies to Religion:* however it is too well known

that two or three men (though the very dregs of the people) petitioning againſt Orthodox Miniſters, have in the Iudgement and acceptance of the Faction of the Houſe of Commons, out poyſed the reſt of the Pariſh, though infinitely beyond them as in Number ſo in Quality: their Teſtimonies being rejected with much acrimony and ſharpeneſſe when the others Libells, have gained Credit and Reputation with them: therefore about *March*, 1641. the Schiſmatickes of M. *Cheſtlens* Pariſh preferr'd a Petition againſt him to the Houſe of Commons; in the name of the whole Pariſh, though three parts of fower, proteſted againſt it under their owne hands: when it was preſented *Pennington* and *Ven*, earneſtly urged that it might be read, pleading in their driveling, raying Oratory, that he was a very dangerous man; fit to be looked after: to ſatisfie their Importunity, the witneſſes (who as their manner is, were never ſworne, and yet were both witneſſes and accuſers) were produced and examined at the Barre, and upon examination the Petition was throwne out as frivilous, but like eager blood-hounds not giving of the purſuit, for being at one loſſe, upon *Eaſter Eve*, to ſhew the world that *malice is part of a Puritans preparation to the Sacrament*, when the Houſe was very thinne, the Proteſtants of the houſe being in their Cloſets, cloſe at their devotions to prepare themſelves for the great Feaſt at hand, and when all private buſineſſes by order of both Houſes were laid aſide (for as yet all opinion of the ſanctity of the ancient *Feſtivalls* of the *Primitive Church*, thoſe venerable anniverſary memorialls of Gods great bleſſings to mankind, was not loſt amonſt them) *Pennington* and *Ven* prevailed to have this foyled ejected Petition to be revived and read againe in the Houſe, and the Patrons of Iuſtice and integrity being then abſent, the petition was refer'd to the Committee for ſcandalous Miniſters: ſo they are pleaſed to call all Orthodox, conſcientious Miniſters, who abhorre their Rebellion, and refuſe to comply with them in their ſeditious practiſes: and that no time might be loſt, in Eaſter week, the Committee ſate purpoſely for this buſineſſe: to which there was a full confluence of ſeditious Shiſmaticall people from all Quarters of the City, that ſo nothing might be wanting to this Triumph: while M. *Cheſtlen* was thus tyed to a tedious chargeable attendance; *God to whom appertaine the Iſſues of death*, ſmote *Thus* the maine promo-

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ter of M. *Cheſtlens* troubles with the plague: of which he dyed: with whom alſo for the preſent dyed M. *Cheſtlens* trouble and vexation: and though ſome (that thinke that all acts of providence are aymed point-blanke at them) having ſuch an opportunity as this, would interpret this to their owne Intereſt as a ſigne of perſonall favour to them, yet not daring to preſſe into the hidden will of God, nor making our ſelves of familiar acquaintance with his Counſells, I ſhall not make any inference from hence, but leave every man to abound in his owne ſence, only thus much we ſay, *Tillat* being dead, the hot proſecution of M. *Cheſtlen*, for a while lay dead too: when all theſe endeavours could not re-eſtate *Burton* in the Parſonage, ſome of the Factions of the Pariſh combine to make him their Lecturer, and perhaps better approved of him as their Lecturer, then their Parſon: to this purpoſe cunningly, and on feined pretences they get ſome ſubſcriptions of the Pariſhioners, and annexing them to a petition, for which they were never intended, preferred it in their owne names, and the names of the reſt, to the Houſe of Commons, that *Burton* might be their Lecturer: which was no ſooner propoſed then granted, and an Order preſently drawne up, to give *Burton* power to preach in M. *Cheſtlens* Pulpit; which M. *Cheſtlen* reſolutely oppoſing, kindled ſuch Coales againſt him as afterwards fired him out of the City: for ſince M. *Cheſtlen* will not give way to *Burton* to be partner with him in his Pulpit, they reſolve to give him poſſeſſion of the whole, by removing M. *Cheſtlen* totally from his Cure: To this purpoſe M. *Caſe* ſends to the Faction in M. *cheſtlens* Pariſh to frame ſome accuſation againſt him, in obedience to ſo ghoſtly Councell, M *Cheſtlen* is preſently accuſed to the Houſe of Commons for preaching a ſeditious Sermon on Sunday the 23 of *October*, that very day whereon the Battle was fought at *Edge-Hill*: The ſubject of the Sermon in truth, being nothing elſe, but an earneſt exhortation to his Pariſhioners to perſwade them to conſtancy in the *Proteſtant Religion*, perſeverance in the feare of *God* and the *King*: preſently a warrant is granted for the apprehention of M. *Cheſtlen*: on the Thurſday following, they riotouſly aſſault him in his houſe, with great Tumults, armed with drawne ſwords, and piſtolls: and ſeizing on him, in great triumph they carry him to the Court of Aldermen, who now (it ſeems) are ſucceeded in the place of the *high commiſſion*, and are to be Judges of true or falſe doctrine:

being brought before this *Lay Sanadrim* whereof *Pennington* the pretended Lord *Maior*, was President: and a Rabble of Schismaticks crowding in, to give countenance to the businesse, Captaine *Vane* their Leader, stands forth and accuseth M. *Chestlen* for a most dangerous seditious preacher (though he confessed that he never heard him) and that he stood a Delinquent in Parliament: others objected against him that he preached to discourage the Cittizens from going to *Windsor*, though this Sermon were preached before that treasonable designe was knowne, that the Kings *Royall Castle* should become Captaine *Vanes* Royall Castle, or his Country house for the recreation of his *Mopsa*: and that the people might have full content, M. *Chestlen* was there baited on every hand, every Alderman had his fling at him: at last having made him a publique scorne of the multitude, *Pennington* commits him into the hands of his accusers to expose him to more abuse, and to commit him to the *Compter*: the Rabble being now made *Seriants*, they threaten to carry him in a Cart through the open streets to the Prison: to deliver him from the fury, and rage of the people, his Father (a knowne able Cittizen) tendered Baile of ten thousand pounds, but it was not accepted: away they carry him to the *Compter*, and the next day being Friday, he is brought to the Barre at the *House of Commons*: where the *Speaker* (who had been happy in the deceived worlds opinion both of his wisedome & honesty had he never knowne other Barre, but that of the *Exchequer*) interrogated him touching his preaching against *Brownists* and *Anabaptists*: and presantly though no witnesse appeared, though no crime were objected, though no accuser appeared against him: he was voted by the House of Commons to be sent prisoner to *Colchester* Gaole in *Essex*, there to remaine during the pleasure of the House: and to pay the Charges of his conveyance thither: And that Posterity may read, and reading stand amazed to see how Tyrannicall, how unlimited and Empire, these Subjects have exercised upon their fellow Subjects, without any legall Processe, or any cause shewen, to doome them to banishment and Captivety during their *high and mighty pleasure*, we have here inserted a true and perfect Copy of the warrant and subwarrant by which M. *Chestlen* was sent from hand to hand till he came to his Gaole, at *Colchester*.

By virtue of an Order this day made by the Commons House of Parliament, these are to will and require you to take into your Custody, the body of Mr Robert Cheſtlen *Clerke and him by your ſelfe your deputy or deputies according to the ſaid Order to carry in ſafe Cuſtody to the Priſon of* Colcheſter Caſtle *in Eſſex, there to be delivered to the Gaoler or Keeper of the ſaid Priſon, to be kept in ſafe cuſtody as his Priſoner, untill the pleaſure of the Houſe be made knowne to him to the contrary: It is alſo ordered, that the ſaid* Mr Cheſtlen *ſhall defray the charges of his carriage to* Colcheſter Caſtle *aforeſaid: And for ſo doing, this ſhall be a ſufficient warrant.*

Dated this 28 *day of* Oct: 1643. *Henry Elſyng. Cler: Parl. D. C.*

To *John Hunt* the Serjeant at Armes attending on the Houſe of Commons, his deputy or deputies.

I doe appoynt the Party or Partyes whoſe name or names are ſubſcribed to be my Lawfull Deputy or Deputies, for the execution of this Warrant, witneſſe my hand this 28. *day of Octob.* 1642.

John Hunt *Serjeant at Armes.*

Mr *Dodſon*
Walter Story
John Hind.
} Gentlemen.

Next morning being *Saterday* was this (righteous) ſentence put in execution: Thus to make way to reduce *Burton*, a Stigmatized infamous Schyſmatick to his former place, was M. *Cheſtlen* doomed to baniſhment and Captivity, in a remote place from his Father, his Wife and Family, into a Noyſome Goale, where he was made a companion to Theeves and Felons: in a Towne, where 'twas little leſſe then death to be Loyall: or as themſelves phraſe it to be *Caeſars friend*, a Towne in which they that ſent him thither, could not but know that they expoſed his life to the fury of an inraged fanatick people, and not long before had only not murthered Sir *John Lucas*, his Mother, and Siſter, together with M. *Newcomin* one of their own Miniſters; & for this had received publique thanks

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from the Houſe of Commons for their forwardneſſe and zeale to the ſervice of the Parliament; Laſtly in a Towne arrived at that high degree of madneſſe, that the *independent Church* is openly practiced in it, and the *Maior* baniſhed one of the Towne for a malignant and a Cavalier whoſe name was *Parſons*, and gave this Learned reaſon for this exemplary peece of Iuſtice, *Becauſe it was an ominous name:* while M. *Cheſtlen* remained in this durance, if any man durſt viſit him, it was at his perill, he was in danger to be Plundered and branded with the dangerous name of a Malignant. They raiſed reports of great reſort of Cavaliers to him, and of armes brought unto him, inſomuch that Alderman *Barrington* tould the Committee, that their Towne was not in ſafety becauſe of M. *Cheſtlen*, who poor man, had no other endeavour then how to free himſelfe from the loathſome naſtineſſe of his Priſon; to this end many Petitions were delivered to the Houſe of Commons, that he might be removed from the Goale to ſome private houſe, which boon after much and earneſt proſecution by Miſtris *Cheſtlen*, and his friends, was obtained: Having an Order to exchange his Goale for a private houſe, Mr *Hammon* an honeſt Gentleman dwelling in the Towne, entertained M. *Cheſtlen*: but for his charity incurred the hatred of the common people, for whereas before he lived beloved, and in good eſtimation amongſt his Neighbours, now for harbouring M. *Cheſtlen* and for this and other actions being under the Iealouſie of the *crime* of *Loyalty*, they call him *Cavaleer*, they threaten to call him up to the Parliament, and at laſt were as good as their word, for upon their Complaint, he was ſent for up to the Parliament, & committed for receiving M. *Cheſtlen* into his houſe; though in reaſon he might ſafely conclude, that, that Order of the Houſe which gave M. *Cheſtlen* liberty to remove to another houſe, did withall give that houſe liberty to entertain him: Thus continued M. *Cheſtlen* in this exile and impriſonment from *October* 1642. untill the *February* following, when the Kings expreſſe warrant being ſent for his releaſe, having the opportunity now and then to goe abroad and take the aire, he left the warrant for the Iaylor to make uſe off for his beſt advantage, while he came away to *Oxford* and put himſelfe under the Kings Protection; Since that, in *London* they have broken up his houſe and plundered his goods: a common evill incident to all the Kings faithfull Subjects, which are within the Verge of the Rebells uſurped power.

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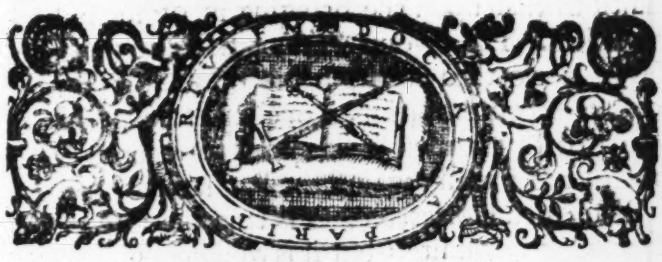
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THE OATH
OF
PACIFICATION:
OR
A forme of Religious Accommodation:
Humbly propoſed both to KING
and *PARLIAMENT*.
THEREBY,
To ſet an end to the preſent Miſeries and Broyles of this diſcompoſed, almoſt Ship-wrackt State.

Claudite, Paſtores, rivos, ſat prata biberunt.

Shut, ſhut the Sluces of this purple floud,
The Medowes have carous'd enough in bloud.

LONDON,
Printed for ROBERT BOSTOCK, at the
Signe of the Kings head in *Pauls*
Church-yard. 1643.



The Oath of Pacification:

OR

A Religious forme of Accommodation:

Humbly propoſed

Both to the KING and PARLIAMENT, &c.

THE Kings laſt Declaration of *July* the thirtieth was publiſhed as an Act of great grace to the Subiect: and being iſſued immediately after his Maieſties good ſucceſſe, obtained againſt the Lord *Fairfax*, Sir *William Waller*, and Colonell *Fines*, it emblematized the King (as ſome Courtiers fanſied) with a victorious Palme in one hand, and a peacefull Olive in the other. Nevertheleſſe, it appeares by the cloſe of that Declaration, that the intent of it was, to bring in Men, Money, Plate, Horſes and Armes, as well as to proclaime pardon, for it

proclaimed pardon to no other persons, than such as should forthwith apply themselves to the King, nor on no other Conditions than upon the bringing in of such like Ayds, and supplies. The favour was not to bee extended to all, nor was it cloathed in the habit of a Composition, or peaceable Accommodation, it onely set to sale a pardon, and the price of that pardon was besides treacherous combination with the Papists against the Parliament, such Money, such Plate, such Horses, &c. 'Tis true the rate of the purchase was left indefinite; but it is well enough knowne that all such as have submitted to the King, and confessed a guilt of Treason in themselves, and undertaken to redeem the same by new services have found their penances rigorous, and their Ghostly Fathers very hard to be satisfied. The effect therefore which that Declaration had, was no other, as wee can perceive, but to put more courage into the lovers of Parliaments, and to quicken all good men the more in the raising of new Forces, and imbarking in harder Adventures: And Gods Name be praised, who did not onely then give us such pious and manly resolutions, but hath also speeded & mercifully prospered our undertakings. The face of things is now changed: The Earle of *Essex* hath since that removed the Kings terrible Army from before *Glocester*, and after a bloudy day fought by *Newbury*, is returned home victorious. Sir *William Waller*, and the Earle of *Manchester* are great in new hopes, and preparations, and the Marquesse of *Newcastle* is as fearefull to receive annoyance from the *Scots*, as hopefull to doe any to the Lord *Fairefax*: wherefore it seemes to me, that if a faire way of Accommodation were now tendred by the Parliament, it would bee held as honourable, as seasonable: and it seems not impossible to propose such termes of Pacification as may well stand with the honour of God, the safety of Religion, the advantage of the King, the justice of the Parliament, and the wishes of the people.

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The King hath divers times (though not with any publike Ceremony or Solemnity) applyed himſelfe to ſatisfie his Subjects by proteſting innocence, and appealing to the judgement of Almighty God; but there hath been ſuch generality in his expreſſions, and defect in his formes hitherto, that his Subjects remaine yet unſatisfied.

That which I ſhall therefore now undertake, with my utmoſt diſcretion and abilitie, is to demonſtrate wherein the Kings Oathes have beene hitherto ſhort, and of little ſecurance, and how they may yet bee compleated, and made ſatisfying: I will in the firſt place ſet forth the forme of the Oath, both as it is conceived in his Majeſties owne Words, and as it is altered with my additions and ſuplements; and then I will next addreſſe my ſelfe by way of Reaſon, to give ſome Account why it may bee admitted and entertained by either ſide.

In the Kings laſt Declaration of *July* aforeſaid, I find the forme of the Kings Vowes, and Proteſtations to run in theſe very words.

WHereas Almighty GOD, to whom all the ſecrets of my heart are open, knowes with what unwillingneſſe and anguiſh of ſoule, I firſt ſubmitted my ſelfe to the neceſſitie of taking up defenſive Armes. I having before with Iuſtice and Bounty to repaire my Subjects former Preſſures, made excellent Lawes for the preventing of the like, and offered further to adde any thing elſe for the eſtabliſhment of the Religion, Lawes and Liberty of the Kingdome. And whereas in September, 1642. in the head of my Armie, (not then great) beſides at other times I made voluntarily a Proteſtation to defend and maintaine the true Proteſtant Religion, the juſt priviledges, and freedom of Parliaments, and to govern by the

Lawes of the Land, for whoſe defence onely that Armie was raiſed, and hath beene ſince kept: And whereas there cannot bee a more ſeaſonable time, to renew that Proteſtation then now, when God hath vouchſafed mee ſo many victories. I doe therefore now declare to all the World, in the preſence of Almighty God, to whom I muſt give a ſtrict accoum of all my profeſſions, and Proteſtations, that I am ſo farre from intending any alteration of the Religion eſtabliſhed, or from the leaſt thought of invading the Liberty and Property of the Subject, or violating the leaſt Priviledges of PARLIAMENT. *That I call God to witneſſe, who covered my Head in the day of Battaile, that I deſire from my Soule, and ſhall alwayes uſe my utmoſt endevours, to advance and preſerve the true Proteſtant Religion, and that the preſervation of the Liberty and Property of the Subject in due obſervation of the Lawes of the Land ſhall bee equally my care; as the maintainance of my owne Rights, I being deſireus to governe onely by thoſe good Lawes. And I doe acknowledge the juſt priviledges of* PARLIAMENT, *to be an eſſentiall part of thoſe Lawes, and will therefore moſt ſolemnly defend and obſerve them.*

(To adde to the perfection of this Oath, and to make it ſatisfying, I ſhall ſupply as follōweth.)

And foraſmuch as generall profeſſions of maintaining of Law, and doing juſtice, cannot end the preſent differences of this State, or ſecure us from the like hereafter: but particular judgement muſt be given according to Law and Juſtice, in the maine poynts now controverted betwixt us: and that Judgement which ſhall ever rule, and conclude both ſides muſt not be expected from my breaſt, or any inferiour Councell, but from the ſupreame Judicatory of the Kingdome: by the Oath already taken, I further oblige my ſelfe, that I

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will ingeniouſly and with my utmoſt skill make ſtrict inquirie what the ſupreame Iudicatorie is, which in theſe grand diſputes is to diſpence Law, and to arbitrate betwixt King, and Subject: and the ſame being made knowne to mee by the beſt and moſt impartiall advice that can bee gotten, I will moſt intirely, and freely ſubmit all my claimes and pretences to it, to be reſolved and determined by it. I will not onely imploy my utmoſt power to remove all obſtructions, and impeachments, which may obviate its proceedings, but I will vigorouſly concurre my ſelfe in all good expedients for ſpeeding, and facilitating its finall awards.

And laſtly, ſince the ſafety and ſecurity of my Subjects depends upon my good adminiſtration hereafter, aſwell as for the preſent, and upon the comportment of my Subſtitutes and Favourites, aſwell as upon my owne, and that in matters Eccleſiaſticall, Civill and Millitarie, aſwell as Iudiciall: by the ſame Oath that I have already taken, I againe ingage my ſelfe perpetually to tender the propagation of the ſame Proteſtant Religion, and the Liberty and proſperity of the Engliſh *Nation, equally with my owne Rights and Royalties. And that the Lives, Liberties, Conſciences, or Eſtates of my Subiects may not be entruſted into the hands of ſuch as are ill affected to them, I will exclude from my publike Counſaile, and from all direct, and indirect power in State affaires, (eſpecially of a high nature) all that are not of the Proteſtant Religion, of the Britiſh Nation, of the Maſculine ſex, all that are not generally reputed vertuous, and ſworne to be faithfull ſervants to the State, aſwell as to the Court. In teſtimony alſo that I doe without all guile, equivocation, or mentall reſervation, ſweare and vow theſe things in this reverent place, now that I am to receive this bleſſed Sacrament before theſe Lords and Gentlemen here preſent, I doe beſeech Almighty God ſo to make theſe myſteries profitable to my ſoule, and this Solemnity*

nity ſatisfying to my people, as I doe now cordially and ſincerely tranſact this for an aſſurance, and not for a ſnare to them, if I doe not in my ſoule purpoſe to fulfill the tenor of this Oath to my lives end, and in purſuance thereof, ever to oppoſe the introduction of Romiſh ſuperſtition into this Church, and the French arbitrary Royalty into this State, let this venerable fleſh and blood prove mortall to me, let this imprecation teſtifie againſt me; let God blot out his royall Vnction upon me, and let my Subjects juſtly, and by this my owne Diſpenſation withdraw obedience from me.

Theſe two conditionall Clauſes I humbly preſent, as neceſſary either to explaine what the King had ſworne before, or to diſcover what the King intended before: for if this Oath (as it is now framed) bee accepted, it will let us know how farre we were ſecured formerly: and if it be rejected, it will be an advertiſement to us, what little ſecurity we are to expect hereafter.

The ſolemne and ſanctimonious manner of taking this Oath, will next much conduce to the ſatisfying of the people; for paper Oathes, as they are mingled with other matters in Declarations are not ſo authenticall with the *Plebeians*, and we ſhould ſeeme leſſe Religious than our Anceſtors were, in times of more blindneſſe, if wee ſhould not obſerve a great deale of holy ſtate in a buſineſſe of this tranſcendant, and more than ſecular nature. The laſt cautionarie advertiſement that I ſhall humbly tender withall, is, that an Oath may be alſo adminiſtred to the Queen, and to all ſuſpected Papiſts, Aliens, &c. to the reſtraining of them from all intermedling in matters of our Church, or State, and from attempting any thing mediately, or immediately, directly, or indirectly againſt the peace of this Kingdome.

By this meanes, with ſome more perfect alterations,

or

or proviſions, under favour I conceive our greateſt feares might be qualified, and our moſt deſperate maladies aſſwaged, if not cured: But I know ſome Objections will be alledged on the Kings Part, why hee ought not to make this Oath, and on the Parliaments why they ought not to take it? Let mee have a little Favour to ſay ſomething herein.

Oathes have beene ever honourable, and Sacramentall Obligations, ſuch as GOD himſelfe hath not diſdained to uſe for the taking away of doubt and diſtruſt in man, and ſuch as hee hath preſcribed to men for the compoſing of differences ſometimes, aſwell betwixt publike as private perſons. But in this Conteſtation betwixt the KING and PARLIAMENT, though both ſides have ſundrie times had recourſe to Oathes and Invocations of GODS Name, aud more eſpecially the KING, yet that Pacification and amicable Accommodation, which might have beene hoped therefrom, hath not been concluded and conſummated. And I conceive there are two Reaſons why the KINGS Proteſtations have not been ſo effectuall, and available, as was intended they ſhould.

Firſt, becauſe there is great uncertainty, and diſpute in that which the KINGS Oathes principally take for their ſubject or matter.

Secondly, becauſe the KING ſeemes totally miſtaken in the end of his Oathes, or rather in thoſe Feares and Iealouſies of Ours, which his Oathes endeavour to remove.

Firſt, the KING by his Imprications would aſſure us that hee intends no ill to Religion, Law, or Liberty, as they are eſtabliſhed in ENGLAND; but our maine ſtriſe and controverſie here is how Religion, Law, and Li-

bertie are eſtabliſhed in ſuch and ſuch poynts, and who ſhall judge of that eſtabliſhment: wherefore to decide that Controverſie, and attone this ſtrife, no generall Oath of the KING can bee held ſufficient. In private ſuits betwixt Subject and Subject, the Law permits not the KING to judge, much leſſe does it ſtand to the KINGS judgement, when the ſute is betwixt a Subject and the KING himſelfe; and leaſt of all does it reſt upon the KINGS determination, when the KING is a Partie of one ſide, and the whole Kingdome on the other. Nevertheleſſe, in this our preſent grand debate, the KING ſweares in generall to doe juſtice, and yet what that Juſtice is, which is to bee done, hee himſelfe is ignorant; nay the greateſt of our profeſt Lawyers adventure not to determine, (they have great Diviſions, and Conteſttions amongſt themſelves about it) although all unanimouſly affirme, that the KING *quatenus* a partie, and *quatenus* a Lay-man, is of all men moſt incompetent for the determination thereof. When the Kingdome groaned heretofore under the oppreſſion of the Shipſcot, and divers other Taxes utterly inconſiſtent with the Subjects Libertie, the KING intended no violation of the Subjects Libertie. He had ſworne, or might have ſworne then in generall termes the ſame thing, with the ſame ſafetie as he ſweares now. So if the like diſpute ariſe hereafter, of the like difficultie, about ſome other branch of Prerogative (for Prerogative is not made now more knowne, but more unknowne of late) there is no hindrance but the King may treat us as he did then indeeds, yet proteſt as hee does now in words.

The like may bee ſaid of Religion, the KING inrends no alteration of Religion, and expects that wee ſhould *acquieſce* in that profeſſion of his, and yet wee feare

ſeare he judges of alteration therein by his Biſhops, who ayme at nothing more than Innovations, wherefore this can be no ground of confidence in us, becauſe the KING in his owne underſtanding, may both make and keep ſuch an Oath, yet Poperie ſhall ſtill prevaile, and Proteſtaniſme decline, as it hath done hitherto. 'Tis far then from being a ſecurity, 'tis rather a danger to a ſtate to depend on a Princes generall Oaths, when theſe Oathes depend upon his meere underſtanding, foraſmuch as Law does not direct us to the Kings breaſt, as our ſole and ſupreame Tribunall, but rather dehorts us from the ſame, as moſt of all to be diſtruſted: This is a *Dilemma* not to be excepted againſt: either the KING relyes upon his owne Knowledge and Judgement, concerning alterations in Law, &c. when hee abjures them; or not: if hee does undertake to know, and judge of all alterations, and of all differences raiſed thereupon in Church, and State, betwixt himſelfe and his Subjects, then is our Government meerely Arbitrarie; more Arbitrarie than the *French*; then are his Edicts and Acts of State our beſt arreſts, and Acts of Parliement; then does our Law, and Religion, import no more to us, than his meere pleaſure. Let it but bee maintained, that wee muſt expect ſatisfaction, and deciſion from the KINGS breaſt, where Poperie and Proteſtaniſme, where Prerogative and Libertie confine, and border one upon the other; and let the maine Secrets and Quæries of Law bee ſubjected to the KINGS Cognizance, and and for my part, I ſhall ever conceive, that enacted Law, and publike Right, are nothing elſe but Royall pleaſure, and one ſingle mans fanſie, or humour; but on the other ſide, if the KING doe preſuppoſe himſelfe an incompetent Judge, and as lyable to groſſe miſakes, and dangerous deviations in Law, and Religion,

as hee hath beene formerly, when wee were almoſt at an utter loſſe in both; if hee will acknowledge that there may bee as intricate controverſies, and as undeterminable debates betwixt him and his Subjects hereafter, as bave beene formerly, and as now are at this inſtant, then all that wee can hope for from his Oathes, is but this, that wee ſhall bee as much diſtracted hereafter, and as remedileſſely torne and divided with diſſentions, as wee were formerly, or are now; all our aſſurance is, wee ſhall bee permitted to remaine and continue in the condition as we were, and as wee (which makes his Oaths of no effect) now are.

Secondly, the next Reaſon why the KING renouncing by Oath all alterations in Law and Religion, does not put us out of all our feares, is, becauſe hee alwayes ſweares for himſelfe, not his Favourites and Councellors; and yet our feares have more reſpect to his Favourites than to himſelfe. And ſo notwithſtanding the ſecurity which his Oathes gives againſt any ill intentions, or Machichinations from himſelfe, wee ſtill remaine expoſed to ruine, by the ill intentions, and machinations of ſuch as have a great ſway in his Counſaile, and affections, he himſelfe perhaps being neither privie nor conſenting thereunto.

The KING favours not the Iriſh Rebellion, yet ſuch as were the Favourers, nay the Plotters, and Actors in it find favour, and receive power from the King: and what difference is it to us, whether wee periſh by the KINGS hand immediately, or by his Favourites mediately; by the Kings owne accord directly, or by his onely permiſſion indirectly? *Ireland* hath ſeene more than two hundred thouſand Families of Britiſh Proteſtants diſpeopled and maſſacred by treacherous Papiſts,

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(notwithſtanning that all this Deluge of Bloud might have beene prevented by the KINGS timely foreſight and care) and ENG-LAND is now falling into the ſame deſolation by the ſame faction, and yet the KING is ſo farre from withdrawing favour or power from Papiſts and their accomplices, that hee puts more Armes into their hands here, and holds further correſpondence with them abroad: how can wee then but ſeeme as ſtocks, or more ſtupid than beaſts, if we now expect no aſſurance but an Oath, and include none in that Oath but the KING?

Eli was a good man, but an ill Majeſtrate, hee knew better how to moderate his owne affections, than to bridle the inſolencies of ſuch as were ſubordinate to him; inſomuch, that that good which hee did by himſelfe was farre out-poized by that evill which hee permitted in others, and his lenity to his Children became crueltie to the people.

Some men are much miſtaken, if there bee not ſomething of *Eli* in our KINGS diſpoſition, for though hee bee eſteemed inflexible by ſuch as hee hath once judged adverſe to his ends, yet hee is much too ductile by thoſe who have once gotten prepoſſeſſion in his good thoughts. Wherefore if his Majeſtie ſeriouſly deſires to put us into a Condition of ſecuritie, (which is the onely remedy of our preſent diſtempers) hee muſt rather provide for our indemnitie by proteſting againſt connivence at evill in his Subſtitutes, than doing evill in his own perſon. For he himſelfe may be as guiltleſſe privately as *Eli* was, and yet in publke wee his Subjects may live as miſerably under his Popiſh Councellors, as the Children of Iſrael did under *Hophni* and *Phineas*.

The Law ſayes the KING can doe no wrong, and

out of its Civilitie it imputes all miſcarriages in Government to inferiour agents: but policy teaches us, that though a Prince in Law bee not queſtionable for it, yet in nature hee is ſtrangely blameable, and deeply chargeable, when hee makes an ill choyce of inferiour Agents.

In Law, it was the blame of *Rehoboam's* young Councellors, that ſo unpolitick, and unworthy a diſguſt was given to the great and honourable State of *Iſrael*: and it was great pitty that they did not ſuffer for it: But it was *Rehoboams* blame in policie, that hee would chuſe young Conncellors, and hee himſelfe was the greateſt loſer by it. The wiſedome of SOLOMON would direct him to make uſe of that Wiſedome which is ſeldome to bee found but in hoarie heads, but the more fooliſh *Rehoboam* is, the more ſolicitous hee will bee to finde ont vaine Conſorts, fit onely to comply with his owne folly. Had there been any particular good which *Rehoboam* might have attained too by the prejudice of his Subjects: the old Councellors in probabilitie would have adviſed him to it: for they ſeemed to take more care of the KING than of the people, (as they had done in their old Maſters dayes, to the danger of the nex Succeſſor) But ſuch is the temeritie of theſe green headed Statiſts, that they neyther ayme at the good of the people, nor of the KING: They ſeemed to imagine, that it was a ſufficient recommendation of a thing to a Prince, to repreſent it as diſadvantagious to the People, and in this they failed not to pleaſe their raſh Lord, who was ſo farre from giving ſatisfaction to the People, as that hee thought it profitable to him to purchaſe their diſpleaſure, though with the imminent hazard of his owne Crowne; wherefore it does not ſeeme ſo probable, that *Rehoboam* did

did take prepoſterous courſes, becauſe hee hapned upon prepoſterous Counſellors, as that hee did chuſe prepoſterous Councellors, becauſe he did affectedly addict himſelfe to prepoſterous Courſes. And when the main fault was in his will, rather then his underſtanding, 'twas eaſie for him to erre in the moſt fundamentall point of all politicks, and to place his own peculiar good, rather in the publike diſprofit, then in the benefit of his Subjects. *Machiavell* had never paſt for a wiſe man, had not all his ſubtill grounds tended to the purſuing of that advantage of KINGS, which conſiſts in the peoples diſadvantage; and yet nothing can be more contrary to wiſdome, or more repugnant to the Principles of ſolid Policie, then this very doctrine; and without doubt, no wiſe man will ſeek to excuſe him of ſottiſh folly, but by accuſing him of pernitious flattery; for if he did not wilfully betray PRINCES, as perhaps *Rehoboams* Councellors did, ſurely he did but publiſh to the world, the ſickly conceptions of his own narrow heart. The vaſt buſineſſe of Government, eſpecially where the Nation is great, or where many Nations are united, is not to be tranſ-acted by any one man: where one man commands in chiefe, the moſt ſublime office of Government is attributed to him, but the greateſt burthen, and moſt important charge muſt reſt upon the ſhoulders of thouſands, as well in Monarchies, as in Democraſies, or elſe great obſtructions will follow.

When the Jews were but few in number, and mean of condition in the Wilderneſſe, *Moſes* found the rule of them inſupportable without many aſſiſtants, he was driven to follow *Iethroes* Counſell, as well to preſerve himſelfe from being cruſh'd under too great a weight,

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as to open the course of Iustice to the *Israelites*.

That part of Government, which is most extensive, and laborious, which requires not onely most activity, but most skill in many severall Arts, and Sciences must be undergone, and managed by multitudes of Agents, and in Monarchies, these Agents are more subject to one mans will, in Democracies lesse; but that part of Government which is Supream, and may be concentred in one man, is more facile and narrow, and many times 'tis best discharged, when that one man leaves most to his Substitutes, and assumes least to himself. *Henry* the third ruled better in his minority, when the highest Acts of his royall superintending power were exercised by his servants, then in his maturity, when hee would arbitrarily straine his superintending power, to the over-ruling of his good Councellors, and preferring of bad. The greatest honour of PRINCES is to be wise, and the greatest Wisedome of PRINCES is, to chuse fit instruments, and this choice cannot be without publike advice, yet weake PRINCES relish no Honour in any thing, but in enjoying their own wills, and their wills they conceive then to be most gloriously fulfilled, when they please themselves by displeasing their Subjects, when in their elections of Counsellors and Favourites, the State has no share at all, but is rather crossed, and opposed. Was *Gaveston* so deere to *Edward* the Second, because he was a good Patriot? No, if he had been such, it had been a vulgar thing in *Edward* to uphold him, the power of a great PRINCE is more eminent in chusing instruments for his own wicked pleasure, and then to uphold them, when whole Nations seeke to teare them from their Masters bosoms.

'Tis

t'is not ſo Kingly to be regulated by wiſdome of Parliaments, as to doe acts of meere will; nor to concurre with the publicke ſuffrages of a State, in the promoting of good men, as to reject the prayers, & teares and cryes of Communities in the defending of incendiaries, nor to aime at the ſafetie, and proſperity of the people, as to compaſſe private deſignes utterly oppoſite thereunto. That Royalty which propoſes to it ſelf the flouriſhing condition of the Subject as it's beſt eſtabliſhment: has more regard to the deputation of worthy Officers in State, then to any other particular intereſt: but ſince flatterers have found out an other Royalty which propoſes to it ſelf common ſervility for the trueſt baſis of it's grandour; He which can invent any thing for the Subject below woodden ſhooes, and canvas breeches is a rare Polititian, to be valued equally with a Princes life, honour and proſperity. Why was the price of *Strafford* of greater eſteeme then the peace of three Kingdoms? becauſe he was a Miniſter better affected to this new Royalty then the ſeverall States of the three ſeverall Nations: becauſe he was devoted not only to ſerve the King more then the Kingdome, but even againſt the Kingdome: becauſe if he could not add to the Kings publicke puiſſance by adding to the

States wealth and honour, yet he could adde to the Kings private ſplendor, by depreſſing the States wealth, and honour. If the King did profeſſe that he ought to look upon the Community as having ends contrary to his true Soveraignty, and the happineſſe thereof, as inconſiſtent with his Legall Prerogative, then it were juſt and reaſonable that he did imbrace no Miniſters, but ſuch as were odious to the people, nor purſue no ends but ſuch as were diſtructive to common Liberty. But ſince his profeſſions and oathes look an other way, t'is moſt wonderfull that in delegating of Officers *Military* Iudiciall, &c. He ſhould ſo far abhor Parliamentary advice, and approbation, and prefer all the miſeries of this bloudy warre before it: for it were better for us that Parliamentary advice, and approbation were rejected in all other things, then in the placeing of publicke Miniſters, upon whoſe rule the welfare of the State more depends then upon any other Act of Royalty it ſelf. if we are not utterly miſtaken in point of Law, the great Officers of the Chancery, Admiralty, Treaſury and others, that are more properly the Kingdomes, then the Kings Miniſters, are to be choſen in Parliament: and if the Law in ſpeciall terms were not ſuch, yet by generall intendment of law all arduous affaires of

gene[illegible] all

generall and great importance are to be tranſacted by the Common Counſell of the Land. Now wee well know, that the chuſing of publick Officers under good Kings, which will not chuſe a miſſe, is not of ſo generall, and great importance, as it is under perverted *Princes*, who will chuſe none but ſuch as ſhall imploy all their abilities and endowments against the State, and to the diſſervice of the people; Lawyers and Devines ſeldome diſtinguiſh rightly betwixt that power of the King which is inveſted in him by abſolute donation, and that which is meerely fiduciary. Neither doe they diſtinguiſh betwixt that power which is originally intruſted to the King, by the fundamentall conſtitution of this Kingdome, and that which is occaſionally by intermiſſion or non-uſer left to the King at ſuch or ſuch times upon ſpeciall confidence of his goodneſſe. But policy muſt needs teach us, that no State can be long ſafe where all Kings are equally truſted, and enabled, where the ſame King ſhall injoy that for ever as apperteyning to his undoubted Prerogative, which at any one time he has gayned, or wreſted from the people by his owne fraud, or force; or perhaps by the peoples negligence, or indulgence to his wiſe predeceſſors. Without all queſtion, many ſmaller matters are

intruſted to the Kings meere diſcretion, but yet *quatenus* ſmaller matters onely. Whereas if the ſame things become greater matters, as they may, then the peoples right is not to be prejudged, becauſe the Law of publicke ſafety is above all Lawes of Prerogative, or any other laws whatſoever. For example, if *J. S.* be to cutt of the intayle of his Land in Parliamet; the King by his negative voice may oppoſe him at his pleaſure: but if judgement be to be given againſt ſuch a notorious traitour t'is otherwiſe; and yet even ſuch a iudgment too is not alwayes alike: for in times of great diſtreſſe it cannot be retarded, interrupted, or denied; becauſe of the extreãe hazard to the State, & in ſuch caſe the King has leſſe colour to pretend to a negative voice then at other times of more ſecurity: for as that which is of greater concernment, is not ſo much within the Kings power as that which is of leſſer, ſo that which is of leſſer concernment at one time in one reſpect, is of greater at an other time in an other reſpect. And if Lawyers find not theſe diſtinctions in their reports, and yeare books, or if Devines find them not in the old Fathers, or in their Cannons of the Church, they muſt not forbid other men that ſtudie the intrinſecall Rules of State, to make uſe of more generall

nerall knowledge, then that which their bookes afford. The *Biſhop of Armach* has declared himſelf in point of iudgement againſt the Parliament; I ſhall onely demand of him whether he thinks himſelfe wiſer then the Lawes of England, or whether he thinks himſelfe wiſer in the Lawes of *England* then the maior part of both Houſes in Parliament. One of theſe he muſt affirme. Maſter *Holborne* his iudgement does not concurre with the Parliaments in ſuch a point of Law. I ſhould demand of him, whether Law muſt needs obſerve one rule in all caſes of publicke and of private moments or whether we are reſtrained from all equitable diſtinctions, and interpretations except ſuch as we find in Fitz *Herbert*, *Cooke* and *Ployden*? or whether his or the Parliaments reſolution herein be more authenticall? ſurely t'were in vaine to trouble all our Counties, Cities, and Burroughs with ſuch Ludibrious elections, if ſome one *Biſhop* or one *Barriſter* could declare Law better then thoſe which enacted it, or enact Law better then thoſe for whom all Law was ordayned. The Kingdome it ſelf taken in it's diffuſive body cannot convene in any one place, nor fix upon any

one certane reſolution, otherwiſe in all extraordinary caſes, and iudgements, the finall deciſion ought to proceed from thence, therefore it muſt be formed into ſuch an Artificiall body as is fitt to convene, and to deliberate. And being ſo formed, it has in it all the perfection, and excellence of the defuſive body. 'Tis true, the King may be held a repreſentative of the people in ordinary caſes, for avoiding of a more troubleſome convention, but in extraordinary caſes when ſuch a convention is neceſſary, the Parliament is the onely true repreſentative, and congregated to the King for more perfection ſake, or elſe it were vainly congregated. And becauſe the people cannot be congregated at all, much leſſe in any more perfect forme then in a Parliament, therefore the peoples utmoſt perfection is truly reſiding in the Parliament. Let not then any private man, Let not the King himſelfe undertake to define how far Regall power ſhall extend in iudiciall or Military affaires (as ſuch a perticular poſition of things may happen, and according to all emergences) better then the repreſentative body of the Kingdome, which in no reſpect ought to be held any other thing then the

Whole

whole Kingdome it ſelf: much leſſe let it be held againſt Law, or diſparagable to the King, to hearken to his Parliament, in the choice of State Officers, when ſo great a flux of Proteſtant Engliſh bloud is to be ſtanched thereby. If the King would exempt us from fear, and therefore ſwears that he may exempt us, and yet will neither ſuffer us to chuſe Confidents for him, nor ſwear for ſuch as he himſelf ſhall chuſe, when our fears are chiefly grounded upon them, either his intentions will ſeeme fraudulent, or his oathes nugatory; beſides our fears now cauſe us to look upon our Enemies not meerely as men that have a power in the Kings affections, but as men that are likely to have a power over the Kings Armes, and when the King perhaps may want protection for himſelf (if ſome timely prevention be not uſed,) how will he be able to protect us? T'is poſſible for an Army compoſed of *Papiſts*, ſtrangers and thoſe of the mercenary trade of war, not onely to awe us, but ſuch alſo as firſt rayſed them againſt us. Abſolute Empire ends not (as is expected) in the freedome, but in the ſervitude of him, which ſores to the higheſt pich of it. If the Pretorian Legions ſet *Caeſars* foot

upon

upon the Senates neck, they will ſo far ſet their owne feet upon *Cæſars* neck, as to ſell the *Empire* when they pleaſe, and to whom they pleaſe; A hundred Nations remaine in bondage to one Grand ſignior by meanes of the *Janizaries*, and yet thoſe *Janizaries* retaine to themſelves a Supream controll over the Grand ſignior himſelf. The *French* King inioyes an arbitrary Prerogative more intirely, and more cheape then any *Prince* that I have read of, becauſe he neither relyes meerely upon an Army, nor meerely upon the Nobleſſe of that ſtate whereby to oppreſſe the Peſantry, but very ſubtilly he ſo makes uſe of both, as that he is totally ingaged to neither. But that Crowne has not of late ſuffered any violent ſhock, or concuſſion, if ever it does, that frame of Government will ſoone be ſhattered, and the great body of the Community will gaine a party either amongſt the Nobleſſe or the Souldiary. When *Marqueſſe Hartford* firſt ſtrained himſelf, to bring in Forces for *Prince Rupert* he did not perhaps intend to make *Prince Rupert* ſo imperious over himſelf, & over all our *Engliſh* Nobility, as he is now growne. Neither did Sir

Ralph Hopton

Hopton thinke by all his meritorious ſervices to gaine ſuch a Rivall to himſelfe, and to all the Gentry of *England*, as Captaine *Leg*. But now I feare they are ſubject to more unlimitable Lords in the Campe, then ever they ſtomached in the Parliament. I pray God the King himſelfe do not finde the like. His Majeſtie needs no forraine diſcovery by Sir *William Boſwells* Letters, to advertiſe him of dangers, and conſpiracies againſt his ſacred Perſon, the deſignes of the Jeſuites (if they proſper, as by favour at Court they are likely) can never end but in the ruine of himſelfe, or of the Religion which he profeſſes, there need to be no ſtrange Intelligencer to informe his Majeſtie of this. We may then knit up this point in a more ſhort diſcourſe: Sometimes Princes are voluntarily in bondage to their owne Creatures, as *Themiſtocles* was, who whileſt he over-ruled all *Athens*, and *Athens* over-ruled all *Greece*, yet he was himſelfe over-ruled by his wife, and his wife was over-ruled by her ſon: but this kinde of bondage is commonly more Comicall. At other times, Princes ſtand ingaged to the factions and forces by which their Dominions were atchieved, and muſt be ſupported, and this kinde of engagement uſes to be often very Tragicall; as the old Stories of the Romane Emperours, and the moderne Stories of the Turkiſh Sultans, and of ſundry other inſolent uſurpers in other nations do ſufficiently teſtifie. It behooves Princes therefore, as well for their Subjects, as their owne ſakes, to avoid either of theſe ſervile Conditions: let them not impoſe too heavie a yoke upon their Subjects, and they ſhall neither have cauſe, nor diſpoſition to receive any other yoke upon themſelves. But though theſe additionall cauſes are free from exception in themſelves, yet as the caſe now ſtands, and as the Kings ſucceſſe of late hath been, ſome men may cavill perhaps, and oppoſe the taking of this Oath at this time. I ſhall reply little herein; for it appears, as I conceive, that this Oath, as it is now formed, does but open and explain the ſame intention

which the King had, or ought to have had in the other: and therefore without great imputation, and ſuſpicion this forme cannot be refuſed. I ſhall onely ſupplicate his Majeſtie, that he will pleaſe yet more ſolicitouſly, and intentively, to review and reſearch the true ſtate of this tranſcendent Caſe, and to come to a more equall impartiall debate about it, as well with other men, as with his own conſcience: Let it be his Majeſties care to hear whatſoever can be inforced by reaſon from any perſon whatſoever, let him put the Caſe all maner of ways, & take a juſt conſideration, in what condition he remains, if his Cauſe be juſt, or if it be unjuſt, or if it be dubious, or partly juſt, and partly unjuſt; if he does not caſt thus about in ſpight of all prejudice, and take in all ſuppoſitions from all ſides, as the fatality of this controverſie now ſtands, no excuſe will be large enough to cover him from the condemnation of God or man. We will firſt ſuppoſe his Majeſties Cauſe to be juſt, that he has onely the defenſive part, and is neceſſitated to fight, and that the Parliament as yet hath offered no terms of Accommodation to him, but ſuch as are more unjuſt, then all the plagues of this calamitous war. This, ſo being ſuppoſed, makes him innocent, but yet moſt unfortunate, it makes him the firſt man that ever Fortune pickt out to ingage in ſuch a wretched deſtruction of men and treaſure without blame. Amongſt all his Anceſtors there will not appear, upon ſearch, one of them who was juſt, and maintained a juſt cauſe, and yet met with ſuch generall oppoſition from his Subjects, much leſſe from the Lords and Commons aſſembled in Parliament: How triviall ſoever the Kings ſide account this, there was not ever a worſe prodigie in the world to amaze any State, then this is, if it be true that the orderly preſentative Body of this Nation, has, cauſleſly, and unnaturally, riſen up againſt their righteous king to purſue him ſo far, as ours now is. It is not to be denied, but that ſome Parliaments have done ſome unjuſt things, when they have been wrought upon by the force or fraud of Princes; but no example can be ſhewed, that ever

any

Parliament did ſuch an unjuſt thing as this, contrary to all motives and influences of a gracious and religious Prince. Some of the kings party have argued thus; if Parliaments may erre when they are perfect, having the concurrence of the Royall State with them, much more may they erre when the Royall State recedes from them, &c. But this I hold a grand miſtake, for if I have any reaſon to make a right uſe of Story, Parliaments are repreſented to me never leſſe liable to error, then when they receive leaſt impreſſions from the king. With what regret then ought the king to look upon this unprecedented dyſaſter? Certainly, if he look upon us with a naturall eye, under ſuch unparalleled ſufferings, or upon himſelfe with a pious eye, under ſuch an unequalled affliction, it cannot but adminiſter thoughts of horrour to him. *Bonus Paſtor ponit vitam pro ovibus*, ſo ſaid that Prince of Peace, in whom onely there was no ſin, and in whoſe flock, joyntly, and ſeverally taken, there was nothing elſe but ſin, and yet his death ſealed as much as his mouth affirmed. *Moſes* ſeemed to preferre the well-fare of the obſtinate Jews, not onely before all his temporall intereſts, but alſo before his eternall diadem in heaven; and Saint *Paul* ſeemed to be rapt up with a ſpecies of the ſame zeale. The paſſions of ſome heathen and hereticall Princes towards their liege Subjects, have been almoſt above the pitch of humanity: with what a ſtrange kinde of hypochondriacall frenzie did *Auguſtus Cæſar* cry out, *Redde mihi Legiones Vare?* If the bloud of his Subjects had been drawn forcibly out of his own deareſt veins, it could not have parted from him with a ſtronger reſentment. How did our Queen *Mary*, even to the death, deplore the loſſe of one Town in *Picardie*? With what ſtrange inſtruments did griefe make inciſion in her heart, whileſt it would ingrave the name of *Callice* there? The loſſe of all kings in all wars uſes to be very dolorous, but native kings in civil wars, when they look upon ſuch vaſt deſolation, as is now to be ſeen in *England* and *Ireland*, muſt needs think that their own intereſt, their own ho-

nour, their own ſaftie is of leſſe conſequence. We will now ſuppoſe the kings Cauſe to be unjuſt, that the Parliament has had none but loyall intentions towards him, and his Royall Dignity, nor has attempted any thing but to defend Religion againſt the Papiſts, the Lawes of the Land againſt Delinquents, and the Priviledges of both Houſes againſt Malignants: and on the contrary we will ſuppoſe that that private Councell which the king has followed rather then his publike one, has aimed at the Arbitrary rule of *France*, and to effect the ſame has countenanced Popery, and but pretended danger onely from the Parliament, from the City of *London*, and from the beſt affected of the whole Kingdom. *Qui ſupponit, non ponit*: We will not aſſume, but preſume onely that the great Councell of the Land is in the right rather then the King, and his clandeſtine Councell; but ſee what will follow upon this ſuppoſition, if it prove to be true, as it is neither impoſſible, nor improbable; if this be true, what a formidable day is that to be, wherein the king ſhall render a ſtrict account for all the Engliſh Proteſtant blood which ha's heen iſſued out, and is to be yet iſſued out in this wicked unnaturall quarrell? *Manaſſeh* which filled Jeruſalem with blood, and made the kennells thereof flow with the precious blood of Saints, could not contract ſo black a guilt, as he that imbrues two large kingdomes with blood, and that with the blood of the beſt reformed Profeſſors of our Saviours Goſpell. That blood of Proteſtants which has been ſhed by Papiſts, as in the Pariſian maſſacre; that blood of Chriſtians which has been ſhed by Infidells, as in Turkie; that blood of Saints which ha's been ſhed by Hereticks, as in the Arian Emperors dayes; that blood of ſtrangers which ha's been ſhed by Conquering Uſurpers, as in *Peru* of late, may admit of ſome colour, or excuſe as to ſome degree of hainouſneſſe, and may plead for ſome kinde of expiation, but this is beyond all thought or expreſſion: The goodly kingdom of *Ireland* is almoſt converted into a *Golgotha*, and the more goodly kingdom of *England*

land is haſting to a worſe point of deſolation: It muſt needs be therefore, that he to whoſe cruelty and injuſtice ſo much confuſion ſhal be imputed, muſt be perpetually abominated as a plague of humane kinde more monſtrous, and portentuous then any age formerly had the ſtrength to produce. The ripping up of a mothers womb, the firing of ſuch a Metropolis as *Rome* was, were but ſtraines of vulgar, narrow-hearted cruelty; Antichriſt himſelf may own the depopulation, and vaſtation of our Britiſh Ilands, as acts worthy of his dying fury.

But it remaines now in the laſt place that we ſuppoſe ſome doubt to be in the caſe, or ſome mixture of injuſtice in ſome circumſtances: as that, though the King incline not at all to Popery himſelfe, yet he has favoured, and enabled Papiſts too farre to do miſchiefe; and though he cannot with ſafety caſt himſelfe wholly upon the fidelity of the Parliament: yet he has no cauſe utterly to reject their conſent, and approbation in the filling up of all places of publike power and truſt as the emergent neceſſity of the times now is, nor to perſiſt in this all-conſuming war, rather then to condeſcend to an Accommodation of that nature; if we lay down but this for ſuppoſed, we muſt needs conclude that the King ha's not punctually and duly diſcharged his Office, ſo as that he can clearly acquit, and abſolve himſelfe before God of this lamentable effuſion of Chriſtian blood: For there muſt not onely be a perſpicuous juſtice in the Cauſe, but an abſolute neceſſity of the war, when kings take up the ſword againſt ſuch a conſiderable number of their Subjects as our King now fights againſt. Though the cauſe may be juſt, yet the war is not lawfull where the miſerable conſequences of it do too far outballance the iniquity of the conditions offered, and propoſed by the aſſailed partie; wherefore if the meere and cleere juſtice of a cauſe cannot alwayes wipe off guilt, how ſhall he be purged from offence, whoſe cauſe is not totally juſt, nor undeniably evident in a war of this nature? If the King does

not apparently fight for Antichriſt, yet tis moſt apparent that Antichriſt does fight for the King, the whole Hierarchy ha's declared their ingagement by publiſhing Bulls, & by ſending ſupplies into *Ireland*, & *England* out of ſeverall Popiſh Countries: On the other ſide if the Earl of *Eſſex* does not apparently fight for Chriſt, yet it ſeems very probable that Chriſt fights for him, for our great Armies within the circle of this laſt year have four times met, and ſtil the Kings ſide hath gone off with loſſe and diſadvantage. *Redding* being begirt with his Excellencies forces, all his Majeſties power could not relieve it, yet *Gloceſter* being begirt by his Majeſties forces, his Excellency found meanes to relieve it. And as for *Edge-hill* and *Newbery*, though neither ſide was totally routed, yet the maſtery of the field was left to his Excellency, and had not fraud done better ſervice to the King then force, ſcarce any other encounters in other parts had been proſperous to his Popiſh Armies. Theſe things ſeem to make the kings Cauſe at leaſt dubious, for it were ſtrange if in theſe latter dayes Chriſt and Antichriſt ſhould be ſo far reconciled in any one cauſe as to unite their battailes in the ſame expedition, or to pitch their tents in the ſame field; and grant any doubt in this caſe, and the king can never be capable of juſtification in proſecuting it ſo far with fire and ſword; for the king has already ſworne to uphold and preſerve in their intire vigor the Lawes of the Land, and the Priviledges of Parliament, and we cannot deny but even this doubt might be decided by the Lawes in Parliament, or by ſome other Judicatory out of Parliament, if the king would referre it to ſuch a deciſion; if the king will admit of no Judicatory to determine this matter, what are all our Laws, and Priviledges worth? If he will admit of one, but doubts what it is, and will not be reſolved by his Parliament in that doubt, what will all his oathes profit us, what will all his deep profeſſions of favour to our Laws and Priviledges ſtand us in ſtead? All thoſe ſuppoſitions ſeverally or joyntly make it manifeſt, that this war, if it can be ended by a juſt oath on the

the kings ſide, not at all departing from the ſenſe, and intent of his former Oaths, or from the nature of his kingly office, will charge all theſe inexpiable miſchiefes upon him, if it be refuſed: Nay, when the king is not certaine of Victory, and yet hath by ſo many dreadfull oathes debarred himſelf from all advantages by victory; if this devouring war (wherein ſo much loſſe is, and no gaine at all to countervaile it) be ſtill protracted, and preferred before a compoſition of this nature, future ages muſt needs ſuſpect, that love of ruine, and diſtraction, and a perfect hatred to the very nature, and being of man was the execrable cauſe of it: To recommend this Methode of Pacification to the king, I ſhall ſay no more, and to recommend it now to the Parliament, very little will be fit to be ſaid, in regard that kings are more devoyd of Counſaile, then Parliaments; I ſhall thus onely contract my ſelfe.

If we have reſpect to Almighty God, an appeale to him by Oath, is not leſſe beſeeming Chriſtianity then an appeale by ſword; for ought I can underſtand, this is rather a way of ingaging divine Juſtice, then of diſingaging it, if we may be permitted to uſe ſuch a word. If we have reſpect to the king, no courſe can better ſave his honour or oblige his juſtice then this.

If we have reſpect to the Parliament, no other argument can more clearly vindicate their innocency and loyalty then this.

If we have reſpect to Precedents, this is a tranſaction of State exceeding ancient.

If we have reſpect to the preſent occaſion, our affaires are now in a condition ſo good, that fear cannot be upbraided to us, and the Summer is ſo far ſpent, and our ſucceſſe hath hitherto been ſo equilibrious, that we have no reaſon to preſume.

If we have reſpect to the future, as the Armies may diſband without turmoile, ſo we may all meet and incorporate again by this meanes upon more equall and friendly termes then

then by any other. The old word of Command (*As you were*) will reduce us to that Poſture, in which the beginning of this Parliament found us; and then if the King obſerve this oath, he will incline to favour a due reformation, and conſequently decline thoſe rocks upon which he ha's of late unpolitickly both caſt himſelf, and the State; if he obſerve it not, no new advantage will accrue to him by this disbanding of both Armies, but perhaps diſadvantages, rather; and certainly he will neither ingratiate himſelfe with God nor man by temerating ſuch a Sacred Paction.

The cauſe of all our miſeries is meer obſtruction of juſtice, and ſuch obſtruction as nothing could worke but the utmoſt power of a king: Now for the opening of obſtructions, this oath, if it be kept unviolated, is as effectuall as any other expedient whatſoever; and we may hope that it will be kept.

But ſoft, I crave pardon for ſaying ſo much, or inſiſting upon any inducements at all, for I know both Scots and Engliſh are now intereſſed herein, and I repreſent theſe things to the ſupreame wiſdom of two the moſt religious Kingdomes in the world.

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Dartmouth surrendered. *Numb.4.*

The True Informer:

CONTINUING

A COLLECTION

Of the most speciall and observable

PASSAGES,

Which have beene informed this Weeke from severall parts of His MAJESTIES Dominions.

From Saturday Octob.7. *to Saturday* Octob.14.1643.

I. *A Commission from the Lord Generall for a Councell of Warre to be held in the Army on Thursday next.*

II. *A Relation of the interception of severall Letters of consequence, concerning a designe of divers persons in this Kingdome for the introducing of popery, and bringing this Kingdome into subjection unto Rome.*

III. *A Relation of severall passages of consequence from* Oxford, *of the comming over of divers Priests and Jesuits thither, who were formerly banished this Kingdome.*

IV. *A further Relation from* Oxford *of severall passages concerning the triall of Sir* Nicholas Crispe *there.*

V. *A true relation of Articles upon which the Towne of* Dartmouth *in* Devonshire *was surrendred unto Prince* Maurice *his forces.*

IV. *A Relation of severall passages from the Towne of* Marlborow *in* Wiltshire.

VII. *An Ordinance of both Houses of Parliament, for the raising of* 14 *thousand pounds, and furnishing of one or more Magazine or Magazines, for the safety of the City of* London *and parts adjacent.*

London, Printed for *Thomas Bates*, and *J. W. J.* 1643.

The true Informer.

CONTINUING

A Collection of the moſt ſpeciall and obſervable paſſages which have been informed this weeke from ſeverall parts of His MAJESTIES Dominions.

London.

THere came forth lately in print a book, written by Captain *Clement Walker*, in anſwer to Colonell *Nathaniel Fynes* his relation concerning the ſurrender of *Briſtol*, in which book was contained many things reflecting much upon the honour of the ſaid Colonell *Fynes*; upon notice whereof, and upon the petition of the ſaid Colonell *Fynes*, and ſeverall other Commanders and Officers who were with him in the Caſtle at *Briſtol*, and for the better inquiry of the truth of the carriage of the whole buſineſſe; His Excellency the Earle of *Eſſex* hath granted a Commiſſion under his hand and Seale to examine and try the ſaid matter by a Councell of Warre, to be held in the Army on Thurſday next being the 19 of this inſtant *October*, at which time and place both partles are deſired to be preſent with their witneſſes, that ſo the differences betweene the ſaid perſons may have a ſerene and equall concluſion.

Weſtminſter.

In the laſt weekes Information we gave you an account of the 14. Articles whereupon the Archbiſhop of *Canterbury* was charged upon his

his firſt commitment to the *Tower*, and how the houſe of Commons did intend to reviſe his Charge, that ſo he might be tryed upon them the next Terme at the Kings-bench-barre; ſince which time, namely, on Tueſday laſt, the Houſe of Commons agreed upon ſeven other Articles, as additionall to the former; the ſumme of which, for more ample ſatisfaction I have here inſerted, being as followeth, *viz.*

1. That he hath uſed all poſſible meanes to hinder the calling of parliaments, and to diſſolve them when they were called; and in particular for the diſſolving of that parliament in the third of the Kings raigne, telling the Duke of *Buckingham*, it was a factious parliament, and that they went about to abuſe the King in His minority.

2. That for ten yeeres together he did endeavour to advance the illegall proceedings of the Councell-Table, and at a ſitting there about ſix yeeres ſince, ſaid that as long as he ſate there, an order of the Councel Table, ſhould be as binding as an act of Parliament.

3. That he hath beene a favourer of Papiſts, Prieſts, and Jeſuits, and endeavoured to withhold all legall proceedings at Law againſt them, and in particular not long ſince, upon tryall of a moſt notorious Prieſt, at the Seſſions-houſe, he ſolicited the Judges, in his behalfe, and ſaid no judgement in that place ſhould paſſe, againſt a Clergyman.

4. That he hath further endeavoured by ſundry meanes to bring in popery into this Kingdome, and hath harboured Fryers, Prieſts, and Jeſuits, and given toleration for the publiſhing of their dangerous bookes and Tenents; And ſaid, there muſt be a blow given to this Church, before it would come to conformity, meaning to bring in popery.

5. That whereas there hath been much moneys given for the maintenance of Miniſters, and to uphold Lectures he hath uſed all meanes to ſuppreſſe them all, and imployed the ſaid moneys, for the advance of popery.

6. That after the breaking up of the laſt Parliament, 1641. he made Canons contrary to Law, And a new oath of a dangerous conſequence.

7. And laſtly, that before the calling of this Parliament, he ſaid, that if the Parliament ſhould be refractory, he would cauſe it to be diſ-

 ſolved,

olved, and that the King was absolved from all rules of government, and might doe what he pleased.

Marleborough.

There have beene severall relations made this weeke from the Towne of *Marleborough* in *Wiltshire*, concerning the severe carriages and behaviour of Sir *Edward Dering*, who is now there with some troops of Horse, in which place all things are disposed solely at his pleasure, which is more apparently confirmed by his late carriage at the Sessions of Peace held in that Towne, where he tooke upon him to sit with the Justices of Peace of that County, and having called before him (amongst divers others) one Master *Reynolds* Constable of *Eversby*, he demanded of him the Monies which hee had a Commission from him to gather: but the Constable replying, That he had received also a Commission from the Parliament, and therefore because he could not serve God and Mammon, he wholly desisted the Collection thereof, unwilling to offend either party: whereupon Sir *Edward Dering* rose from his seat, and (to shew how desirous he was of keeping the Peace) beat the said Constable with his Cane; and when he had so done, commanded some of his Souldiers to binde him with Match, which they did, and so he should have long continued, but that through the intreaty of the other Justices he was released. This I have the rather mentioned, That it may be seene how the hopes of preferment doth cause even the best and most ingenious spirits to degenerate into base and most despicable actions.

Rochester.

The last weeke there were severall Letters of consequence intercepted about *Rochester* in *Kent*, and from thence were sent to the House of Commons, and were read in the House. the Letters were sent (as is conceived) from some popishly-affected Bishops and Clergie in this Kingdome unto a great Bishop in *Rome*, whom they stiled Primate and Metropolitan of all *England* and *Scotland*, to whom they propose a new platforme of a Popish Government by Archbishops, Bishops, &c. which they would have established after this manner: That there may be a Conclave of 23. Bishops appointed for the whole Kingdome, who are to hold a conference together for the ordering of all affaires in the Church, and to reduce this Kingdome

dome to the obedience of the Pope and Sea of *Rome*; and this ſet Number are to have their Agents of Deans, Prieſts, and other Officers to be aſſiſting unto them. There was alſo found with the ſaid Letters, a ſcroule of the names of ſuch fit Inſtruments as they had ſelected out of ſeverall Counties for the officiating of this Deſigne, and upon the death of any of them, choice ſhould be made of another in his ſtead; which diſcovery, although it may be by ſome thought to be fictious, yet if we doe but review ſome proceedings before this Parliament, we ſhall finde this plot to have beene long in execution; for when her Majeſtie ſent to the Roman party for reliefe againſt the Scots, the inſtructions went firſt to the Biſhops in their ſeverall Doceſſes, but ſome having (by a Judgement from Heaven) their eyes ſhut up from beholding the Authors and Cauſes of our now preſſing miſeries, will not beleeve there is any deſigne on foot at *Oxford* for the introducing of Popery, till they ſee it purſued with fire and fagot, though it is apparent to the whole world, that none but Papiſts, or Jeſuiticall popiſhly affected perſons are preferred to places of truſt both in Court and Campe, witneſſe theſe enſuing particulars:

Firſt, that many Papiſts and popiſhly affected perſons, are either already poſſeſſed of ſeverall places of preferment at *Oxford*, or elſe are in nomination of them, *viz.* The Lord *Cottington* made Lord Treaſurer; The Lord *Digby* made chiefe Secretary of State; And new Lord Chamberlains are to be choſen for the King and Queene; The Earle of *Southampton* to bee Groome of the Stoole; Maſter *Hide* to be Chancellour of the Exchequer; Secretary *Nicholas* to be Maſter of the Court of Wards and Liveries; and Sir *George Ratcliffe*, late priſoner in the Gatehouſe, is made Chanchellour of *England*.

Secondly, the great concourſe, not onely of Papiſts, but of Prieſts and Jeſuits at *Oxford*, ſome whereof came thither before her Majeſty, others with her, and ſome after, beſides divers which were baniſhed the Kingdome are lately returned thither, as namely, father *Roberts*, father *Joſeph*, with many other Jeſuites ſent from *Rome* and other places beyond Sea; ſo neere in conjunction is *Rome* to *Oxford* of late.

Thirdly, the indeavours to ratifie Popery is further confirmed by

the teſtimony of ſeverall men, who being at firſt ſeduced by the ſpecious pretences of maintaing the true Proteſtant Religion, came out of *Yorkeſhire* with the Kings Army, and continued with them, till of late that their eyes were opened to diſcover, that the whole deſigne of the Cavaliers was to advance Popery, and thereupon twelve of them have deſerted the Kings Army, came into *London* the laſt weeke, who confidently affirmed, That there are two Regiments of Iriſh Papiſts in the Kings Armie, and that there are three other Regiments of Walloons and other outlandiſh Papiſts in the Queens Army, who daily committed many inſolencies towards the Proteſtants, and boaſt much of the ſetting up of their Religion, whereupon they alſo declare, That many other are reſolved to leave the Army of Cavaliers, and joyne with the Parliament.

Weſtminſter.

On Thurſday, *October* 12. An Ordinance was publiſhed from both Houſes of Parliament for the ſpeedy raiſing of foureteene thouſand pounds and furniſhing of one or more Magazine or Magazines of Armes and Ammunition, and other neceſſary charges for and concerning the raiſing of Horſe and other Military Forces; which ſaid ſumme of foureteene thouſand pounds is to be raiſed according to the propoſitions and diſtributions in the ſaid Ordinance expreſſed: That is to ſay, Upon the Hamlets of the Tower of *London*, and Liberties, the ſumme of foure thouſand pounds. Upon the City of *Weſtminſter* and liberties thereof, and other the Liberties, Pariſhes, and places adjacent in the County of *Middleſex*, within the Forts and Lines of Communication, and other adjacent places and pariſhes within the ſaid County of *Middleſex*, and mentioned in the weekely Bill of mortality, the ſumme of ſix thouſand pounds. Upon the Borough of *Southwarke* and liberties thereof, and all pariſhes and places adjaceut, within the Forts or Line of Communication, within the County of *Surry*, and other pariſhes and places within the ſaid County of *Surry*, mentioned in the ſaid weekely Bill of mortality, the ſumme of foure thouſand pounds. Which ſaid ſeverall ſummes are to be paid by every particular perſon of eſtate in the ſaid Diviſions according as they ſhall be aſſeſſed by a Committee nominated in the ſaid Ordinance.

Dartmouth.

For the Towne of *Dartmouth* in *Devonſhire*, we have received intel-

intelligence by ſeverall credible perſons who lately came from thence, that it was ſurrendred unto Prince *Maurice* his Forces on Thurſday Octob. 5. upon theſe enſuing Articles, *viz.*

1. *That the Towne of* Dartmouth, *with the Caſtles of* Dartmouth *and* Kingſwere, *and all other Forts and Fortifications about the ſame Towne, and all Ordnance, Ammunition, Armes, Enſignes of warre, Horſes of ſervice, with the Ordnance in all ſuch Ships as have ſhot againſt the King in this preſent ſervice, and all other warlike proviſion whatſoever, ſhall be ſurrendred to Prince* Maurice *for his Majeſties uſe and ſervice, immediatly after the ſigning of theſe preſent Articles.*

2. *That the Garriſon ſhall march forth to morrow morning by eleven of the clocke (the Souldiers carrying their Knapſackes and wearing apparell) at the North-gate, or goe on Shipboard till they have a faire winde to carry them to the Iſle of* Wight, Portſmouth, *or the* Cowes. *And that in the meane time a Guard of* 100. *men of his Majeſties Army ſhall have the poſſeſſion of the two Caſtles, but not to enter into the Towne untill the Garriſon be marched forth, who are firſt to lay downe and leave their Armes at* Guildhall; *except the Officers, who are to march forth with their ſwords by their ſides, but no other Armes, taking alſo their wearing apparell; and then the Garriſon appointed by his Highneſſe is to march into the Towne.*

3. *That the priſoners of his Majſties Army, or others impriſoned for his Majeſties ſervice, ſhall be inſtantly releaſed.*

4. *That all the Inhabitants, Officers, and Souldiers, Miniſters or others, that are now reſident within this Towne, ſhall have His Majeſties free Pardon, provided they ſue forth their particular Pardons, within three moneths after the date hereof.*

5. *That all within the ſaid Towne, Miniſters or others, ſhall enjoy their Houſe, Goods, Chattels free from Plunder, or any manner of violence; and that whoſoever hath any dwelling in the Countrey out of this Towne, ſhall have liberty to goe home to their houſes, and enjoy their goods quietly after the date of theſe preſents for the future, or elſe goe freely whither they pleaſe: And the Owners of all Goods in the Ships now within the Haven, ſhall have the liberty of free trade in all parts beyond the Seas now in league with his Majeſty.*

6. *That the Towne ſhall enjoy all former Charters, Liberties and Priviledges whatſoever, and that it ſhall be governed by the Major and his Brethren as formerly.*

7. *That*

7. *That no Oath ſhall be put upon any in the Towne to compell them to ſerve againſt the Parliament of* England.

8. *That eſpeciall care ſhall be taken of all ſicke or hurt men left behinde, and upon their recovery they ſhall have their Paſſe to repair home, or to continue here in ſervice if they pleaſe.*

9. *That the Towne and Inhabitants of* Kingſwere *bring a member of the Port of* Dartmouth, *be alſo included in theſe Articles.*

10. *That the Ships now bound forth to Sea in voyages, ſhall have onely a competency of Ammunition for the preſent voyage, and the reſt to be for His Majeſties ſervice.*

The like ſpecious Articles have beene concluded on heretofore at *Briſtoll, Exceter*, and other places, but have been broken by the Cavaliers. We ſhall by the next more fully certifie you of their carriage upon the entry into that Towne.

Oxford.

From *Oxford* it is informed that Sir *Nicholas Criſpe* was on Monday *Octob.* 2. tried by a Councell of War: The names of the Lords who ſate in Councell, are theſe: *viz.* The Earle of *Forth* Lord Lieutenant Generall ſate Preſident, the Earle of *Dorſet*, Earle of *Briſtol*, Earle of *Northampton*, Lord *Andover*, Lord *Dunſmore*, Sir *Jacob Aſtley*, Sir *Arthur Aſton*, Sir *Wil. Brunker*, Sir *John Byron* were preſent) it was there openly declared, that *In the cauſe there depending againſt Sir* Nicholas Criſpe, *concerning the death of Sir* James Enyon *Knight, ſlain by the ſaid Sir* Nicholas Criſpe *in a Duell in* September *laſt. The Court being informed that an affixe was duely ſet up upon the Court-Houſe doore, according to their order of the* 28 *of* September *laſt, and the affixe taken down and brought into the Court, and Proclamation being made, and no man appearing againſt him according to the affixe; the Court proceeded to their ſentence, in manner following*: that is to ſay,

That although the Court doth condemne all manner of Duels, and utterly diallow them, yet in this particular caſe of Sir Nicholas Criſpe, *in conſideration of the great injury he received in his owne Quarters, and how much he was provoked and challenged, the Court hath thought fit to acquit him from any puniſhment in this Court, and doth leave and recommend him to His Majeſties mercy for His Gracious Pardon.*

Printed by Order.

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A Bickering in the Borders
A new great Seale on foot.

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Numb. 39.

CERTAINE INFORMATIONS

From ſeverall parts of the Kingdome, and from other places beyond the Seas, for the better ſatisfaction of all ſuch who deſire to be truly Informed of every weekes Paſſage.

From the 9. of *October*, to the 16. of *October*, 1643.

Monday, Octob. 9.

MErcurius Mendax, Dæmonianus, Anticus (ſuch a ſwelling title hath his rancour and malicious lies worthily conferred upon him) is horribly incenſed at the late Nationall League and Covenant, becauſe it bindes all that take it under an oath, to extirpate Archbiſhops, Biſhops, Deanes, &c. and thereby hath taken all hope of preferment from him, for his arrogant and out-facing lies, but let him leave lying, and ſet his heart at reſt, for Prelacie and Epiſcopacie are grown decrepid, and upon their laſt legs, as *Laurence Bonincontrus*, a great Papiſt, hath fore-propheſied about 130. yeares ſince, upon the laſt great conjunction of *Saturne* and *Jupiter*, whoſe Latine verſes are cited by Maſter *Booker* in the twentieth leafe of his preſent Almanack, and by a worthy Perſonage thus tranſlated:

High heaven being fill'd with Joves propitious Starre,
New Ages riſe while th' old ones changed are,
Laws, ancient Rites, ſhall then the world forſake,
The courſe of things ſhall turne, even Kingdomes take
New Kings, whom in the ſupreame Throne they heed:
But yet that Change, which ſhall our times ſucceed,
Shall better be, and many Laws untie
Which bound too hard, and ſwell'd in Church too high,
All ill, and Clergies Pomp ſhall hence be hurl'd:
And then a harmleſſe King ſhall bound the World,

He

He ſhall the People tame, The Rebell Land,
With all the world, ſhall bow at his command.

Hence forward *Aulicus* put up your lying pipes and be packing, for all your hope of obtaining an Eccleſiaſticall Dignity you hear is hurl'd away. And we wiſh you to be gone quickly, leſt the Scots (who are advancing) cut out your tongue, and crop your ears, for jeering at their Committee and League; for if they catch you, they will make you feele, that you have made a League with the Devill, to vent ſuch lies, as to affirm, the true Reſult of their holy League is, to murder their Soveraigne, pull down Churches and Church-men, encourage blaſph emy, ignorance and confuſion.

Now let all good Proteſtants judge, whether this tongue be not ſet on fire of hell, *Jam.* 3. 6. and deſerveth not to be pluck'd out with red hot pincers, for uttering ſuch execrable ſcandals and ſlanders.

But for the preſent we leave this deteſtable wretch to his future condigne puniſhment, and come to relate, that on Friday laſt, a Common Hall of all the Livery-men of each City-company, was convoked at the Guild-hall, where Maſter *Saint John* the Kings Sollicitor, Maſter *Calomy*, Maſter *Burroughs*, and Maſter *Obadiah Sedgwick*, three Reverend Divines of our right Reverend Aſſembly, made moſt excellent ſpeeches to the Citizens, the ſum whereof was, to deſire them ſpeedily to contribute moneys for the Scots advance; which being finiſhed, many of the Citizens, though it were late in the evening, preſently ſubſcribed ſome thouſand of pounds, ſo that this weeke (it is thought) the deſired ſumme will be collected to ſend them immediatly.

On Friday laſt alſo, *Monſieur de Harcourt*, the French Extraordinary Ambaſſadour, came by water from *Graveſend* thorow *London* bridge to his lodging at *Somerſethouſe*, whereby the coaches that went to fetch him from the Tower-wharfe, returned empty, ſo that he was not ſeene in the City. And on Saturday laſt, the ſaid Ambaſſadour ſent a Letter to the honourable Houſe of Commons, for the releaſing of Maſter *Walter Montague*, brother to the Earle of *Mancheſter*, who was taken a week ſince at *Rocheſter*, comming out of France, and had been heretofore baniſhed out of this Kingdome by the Parliament, for ſome actions of high concernment, both againſt this State, and that of Scotland: but the ſaid Houſe thought it not fit to condeſcend to that Motion, though the ſaid Ambaſſadour claimed him for a Meſſenger from the French-Queen-Regent, which was not deemed a ſufficient argument, becauſe he is a naturall borne Engliſhman, and ſo a proper ſubject of this Kingdome.

Upon Advertiſement that the traiterous Cavaliers were re-poſſeſſed of *Redding* in Berkſhire, and had begun to re-fortifie it, his Exeellencie the Parliaments

liaments Lord Generall, thought it fit to interrupt them in their works, and drive them from thence; whereupon, conſulting with the Committee for the *Militia* of *London*, they concluded to ſend ſome Regiments of trained Bands and Auxiliaries, to aid his Lordſhip in that Expedition; and it being put to the Lot which of them ſhould go upon the ſervice, it fell upon the Green and Orange trained Regiments, and the greene Auxiliaries of the City, and unto them are added the trained Regiments of *Weſtminſter* and *Southwark*, with the Auxiliaries of the *Hamlets* which belong to the Tower, and the Regiment of *Red-coats*, which in the totall make ſeven Regiments, and this day was aſſigned for their march towards *Windſor*, where they are to joyne with his Excellencies and Sir *William Wallers* Armies, to effect the freeing of *Redding* as aforeſaid.

The laſt weeke we related, that two ſeverall Armies were gone to beſiege *Dartmouth* and *Plymouth*, and now we are certainly informed, that the Cavaliers have raiſed their Siege from *Plymouth*, becauſe that Towne is ſomewhat too hot for them, it being a place inacceſſable, ſo long as they can keepe their Harbours open. And as for *Dartmouth*, it vvas covvardly yeelded (betrayed by land) fearing they ſhould have no ſupply timely, being a land-lock'd-harbour, and the vvind then contrary; and indeed that harbour muſt have a leading vvind for a ſhip to ſaile out of. But lying *Aulicus* may reſolve his party (from whom he ſtriveth to conceale all truths) that *Plymouth* lieth not a bleeding as he would have it.

Tueſday, October 10.

The abominable lying *Aulicus*, in the 544. page of his laſt weeks falſe Intelligence, is not aſhamed to broach this untruth, that plundering is the preſent livelyhood of our rebellious forces: but he forgot to tell us who plundered *Marlborough* and *Cyrenceſter*: And if he ſhould be examined, we beleeve he doth not remember who plundered Buckinghamſhire, Leiceſterſhire, Northamptonſhire and Warwickſhire of horſes, oxen and ſheep, not onely lately, but alſo all the laſt winter, nor who continually robs the Carriers at *Aſhby de la Zouch*, nor who hath bereft the Inhabitants of the County of *Salop* of their Cowes, nor who plundered *Briſtoll* and *Dorcheſter* contrary to their Articles of Agreement: Neither do we thinke but that he will connive at the late plundering of *Okingham*, by the Cavaliers that are returned to *Redding*, which Towne was ſo baſely uſed by them, that on *Friday* night laſt, they took all they could lay hand on there, they pulled the womens rings off their fingers, and carried away all their beds, and then ſet fire on ſome part of the Town. Wherefore Mercury ſwallow your lie, and ſhew us

One Edict from your grand Councellours to prohibite your fellonious robbing and ſtealing. Tis true, that the laſt ſpring you had a Proclamation to forbid your ſtealing from the Clothiers and their Carriers, but that was recalled (under the colour of ſtopping the trade of the Rebellious Londoners) becauſe you could not live without ſuch illegall meanes. But we have had an Ordinance of Parliament publiſhed about nine moneths ſince, to inhibite our Souldiers from plundering, upon the penalty to ſuffer by Martiall Law, which hath been duely and ſtridly obſerved, and therefore Mercury recant, and ſay falſe tongue thou haſt lied, and acknowledge, that your Cavaliers have had no other meanes but plundering to live by, ever ſince they took up armes againſt the Parliament and Kingdome, which is a truth well knowne to many hundreds of people, who are now totally ruined and undone by your party.

The Hollanders have had a great loſſe lately, for the Dunkerkers have taken 26. ſhips from them, and alſo two men of war that convoyed them, which were going into the Eaſt countrey, towards *Dantzick* and thoſe parts, and were laden with ſalt and other Merchandizes and commodities to a great value: But *Van Trump* the Holland Vice Admirall, is gone to ſeeke them at Sea and to recover them if he can, becauſe none of them are yet brought into *Dunkerke*. And now the Dutchmen have great cauſe to thanke him for his connivance, in ſuffering the Dunkerkers to go out with their Frigots and ſhips, under the colour of ſeizing upon all Engliſh ſhips that will not comply with the Oxonian Cavaliers, but their dulneſſe will not ſuffer them to ſee into the depth of that Plot, untill they be ſo farre enſnared in it, that there is no hope of evaſion. Their neighbours houſes being on fire, will not raiſe them out of that deep Lethargy they are ſunke into.

The Malevolents bruited about *London* yeſterday morning, that Maſter *Pym* was dead, but their hopes and reports were falſe and fruſtrated, for he is by Gods grace recovered out of his late ſickneſſe, and was yeſterday in the afternoone in the Honourable Houſe of Commons againe, and now we may ſneere at *Anticus* jeere, for he is out of his bed to get more contributions.

Sir *William Brereton* hath taken the Towne of *Wem* in Shropſhire, where (as the report is) he ſlew ſome of the Lord *Capells* Commanders. And it is ſaid, that he faced *Shrewsbury*, while Sir *Thomas Middleton* got over the river of *Severne* into Denbighſhire. And that he now fortifieth the ſaid Towne of *Wem*, the better to bridle the Cavaliers in *Shrewsbury*, from which it is but ſix miles diſtant.

Wedneſday, October 11.

We have now ſome leaſure to trace lying *Anticus*, in another of his late horrid

horrid falſities, which ſtinke in the noſtrils both of God and man, *viz.* that both the houſes of Parliament, went to give his Excellency their Lord Generall thankes, for his good ſervice to the Common wealth in endeavouring to deſtroy the King at *Newbery*: Miſchievous Animall! thy machavilian ſeducing craft will faile thee, for that thrice Noble Peere, tenders the life of the King, better then thou and all thy bloody crew of Cavaliers do. For how knew his Excellency that the King was there? Though you gave amie with your bare heads, as *Britannicus* hath wittily nipt you. His Excellency came thither not to deſtroy any man, and if he were forced to open his paſſage homewards, which you had wilfully blockt up, he ſought onely to deſtroy thoſe that brought the King thither, if he were there at all, *Sed quomodo conſtat?* You would have had his Excellency ſurmiſe ſuch an unknowne thing, and thereupon to have given up himſelf and his Army to the butchery of Papiſts, ſwearing Cavaliers, and Iriſh Rebells: *Aulicus*, theſe Court tricks will not do, never thinke you ſhall be able to bring the Parliament and his Excellency into the diſ-affection of the people by ſuch groſſe and palpable lies: And Country men beleeve it, theſe kinde of ſeducements are but traps and gins to bring you under the yokes of Tyranny and Popery. Of the ſeven abominations which God hateth, *Pro.* 6.16. *Aulicus* and his Companions are apparantly guilty of ſix of them, *viz.* A lying tongue: hands that ſhed innocent blood: An heart that deviſeth wicked imaginations: feet that be ſwift in running to miſchiefe: A falſe witneſſe that ſpeaketh lies; and him that ſoweth diſcord among brethren: Which laſt abomination, *Aulicus* ſcope, drift, end, aime, purpoſe, and intention mainly driveth at, as by his wicked lies to abuſe, blinde, delude and ſeduce the people, thereby hoping to incite and provoke them againſt the Parliament and his Excellency, it weekly appeareth. But God hath hitherto made his infernall wiſdom and policy fooliſhneſſe. To be ſhort, Maſter *Shute* once a Preacher in Lumbardſtreet, but lately deceaſed there, did conſtantly maintaine this Aſſertion, That the Devill had not a better inſtrument then an unſanctified wit, whereof *Mercurius Aulicus* in the judgement of all true Proteſtants is one of the chiefe.

Out of the North it is informed, that the Earle of *Newcaſtle* hath raiſed his Siege from before *Kingſton* upon *Hull*, and as it is ſaid, is marched towards *Carlile* in *Cumberland*, to ſtop the Scots entrance into thoſe parts of England. But before he went, he loſt ſome of his men, which were drowned by the water that was let in through the Sluces, and he was forced to leave fifteen pieces of his great Ordnance behinde him, that ſtuck faſt in the mud.

Thurſday, October 12.

It is certainely advertiſed out of Lincolnſhire, that the Earl of *Manchester*, the

the Lord *Willoughby* of *Parham*, and Colonell *Cromwell*, have now gotten a very conſiderable Army, conſiſting of about 6000. Horſe and foot, who are marching Northwards, which may be one reaſon, that the Earle of *Newcaſtle* left *Hull*, fearing to be incloſed between them and that Towne; but whether this Army intendeth to cleere Lincolnſhire from the Cavaliers in *Gainsbrough*, *Belvoir* Caſtle, *Lincolne* City, and *Newarke* upon Trent, it is not yet certified. Their motions and actions are daily expected here.

Letters out of Scotland informe, that there hath been a bickering upon the Borders between the Scots and ſome of the Earle of *Newcaſtles* party neere *Warke* Caſtle, upon this occaſion: Six of the Earles Troopers, under the command of Colonell *Grey* of *Warke*, went over the River of *Tweede* into Scotland, where they were apprehended for ſpies, thereupon the Colonell ſent to demand them in opprobrious and taunting ſpeeches, which made the Scots deny their reſtitution; this ſo incenſed the Northumbrians, that by flouts and ſcoffes they ſo provoked the Scots, that over the River they came, ſet upon Colonell *Greys* Troopes, and ſo beat them, that they ſlew eight of them, tooke twelve of them priſoners, amongſt whom a Quartermaſter was one, routed the reſt and made them flie away. From whence the Scots marched to *Barwicke* upon the Engliſh ground, and there ſlighted the workes which Colonell *Greys* men had raiſed to blocke up that Towne, and to hinder ths Scots paſſage into England that way.

Further it is certified out of the North, that Sir *John Marley* the Maior of *Newcaſtle*, being much terrified and perplexed at the Scots comming into *Barwicke*, ſent to the Earle of *Newcaſtle* for his advice what to do, becauſe he certainly knoweth that he is not able to keep that Towne againſt them, when they advance thither; whereunto his Lordſhip returned this Anſwer, that he ſhould not feare, for he will defend him with all his power: But how illuſory that promiſe is, all men may facily judge, when himſelf will be ſurrounded by the Scots upon the Van, the Earl of *Mancheſter*, Lord *Willoughby* of *Parham*, Lord *Fairfax*, and Colonell *Cromwell* with their forces on the Reare, and the ſtout Lancaſtrians on the flanke. Thus have the Scots now begun to ingage themſelves in this war, which how they will proſecute, we ſhall hereafter relate.

Friday, October 13.

We cannot but often put the notorious lier *Aulicus* in minde of the late caveat we gave him *Oportet mendacem eſſe memorem*, becauſe vve ſtil find him tranſgreſſing the Rule, for in his precedent Intelligence he would make the world beleeve, that our Army loſt one peece of Ordnance in the battell at *Newberry*, and in his laſt weeks pack of lies and ſlanders, he would induce a perſwaſion

perſwaſion that they loſt three peeces of their Artillery, both which are odious and fœtid lies, for our ſouldiers verified that they loſt never a peece, but bravely recovered thoſe that were moſt deſperately ingaged. Surely he never learnt the true Art of Calculation, becauſe he hath made falſe Multiplication, and skipped over the right Rule of Subſtraction, which our Army made of his Nobles, Gentry, Commanders, and Cavaliers in that fight. But we muſt pardon him, for Scholers ſeldome trouble themſelves with Arithmetick, when they ſit upon Penny-leſſe-bench in *Oxford*, for there they ſtudy the Art of Rhetorick, to put one figure for another, by labouring to cheat the world *per Ironiam*. Wherefore *Aulicus* we adviſe you to leave that falſe Figure, for every naturall Rhetorician can eaſily dive into your falſe *Quiddities*.

As for the new great Seale, *Aulicus*, we can now aſſure you, that ſince it is cut, graven, and perfectly finiſhed, both the Houſes of Parliament have fully paſſed it, and no doubt we ſhall have a better *Porter* for it, then you have in *Oxford*, who will account it neither counterfeit nor traiterous, as you would perſwade the Kingdome in your laſt Legend of lies, neither can all your illegall Lawyers in *Oxford* infringe the legall validity thereof, which if they doubt of, Maſter *Prynne* by his late book, will give them full reſolution, both in point of Law, Equity, and ſupreame Power.

The currant report here is, that Generall *King*, the Scottiſh man, who is an *Aſſiſtant* to the Earle of *Newcaſtles* unwarrantable proceedings in the North, hath laid downe his Commiſſion, and will fight no more under the Earles Standard; and, as it is ſaid, he intendeth to depart to his charge in *Holland*, where he hath a Company of ſouldiers. It ſeemeth he dares not ſtay to bid his countreymen (who are advancing) welcome into England, becauſe he would not obey their late ſummons to returne into Scotland, and therefore he deſireth to ſhift away for his ſafety, leſt if they take him, they ſhould make him ſhorter by the head.

Saturday, October 14.

We have ſeen a Letter from a prime Commander in Lancaſhire, which certifieth, that at his firſt coming thither, the Malignants and Papiſts much oppoſed him, but now he hath reaſonably well quieted them, and that he beginneth to fortifie *Leverpoole*, where the Weraliſts daily gives them Alarmes, but when they go over the water to *Werall*, they never ſtand to fight, and that he hopeth to bring *Werall* under contribution to them. That it hath pleaſed God to bleſſe that County exceedingly, for upon the firſt day of this inſtant

inſtant *October*, Colonell *Huddleſton* came with forces out of *Weſtmerland* to raiſe the Siege at *Thurland* Caſtle, whereupon Colonell *Rigby* and Maſter *Kirkby*, left ſome of their men to maintaine the Siege, and marched with three Troopes of horſe, and two companies of foot to meet him, and in the encounter, took *Huddleſton* and one of his Captains, ſlew his Lieutenant Colonell and his Serjeant Major, with above 100. Souldiers, and they took two hundred of *Huddleſtons* men priſoners, and many Armes, and routed the reſidue of their enemies, whereby they have taken all hope of reliefe from *Thurland* Caſtle, which, as it is hoped, cannot now long hold out.

The States of Holland and Weſtfriezland have framed an oath and Covenant, which their Deputies have taken, in which, amongſt other particulars, theſe are the prime points, *viz.* I beleeve and ſwear to be true to the Lords, States of Holland and Weſtfrieſland as Soveraignes of the ſame Provinces, not knowing any other to have any right thereunto. That I will help to maintaine and defend the true reformed Religion, as it is there publiquely exerciſed. That I ſhall keep their ſecrets, and not accept of any gifts, &c.

From *Collen* in Germany they write, that *Torſtenſon* the Swedes Generall continueth in Moravia, having divers wayes ſought to bring the Imperialiſts to fight, but they will not on. At *Munſter* in Weſtphalia nothing is yet done, by the Ambaſſadours of all the Chriſtian Princes that are met there, the Ambaſſadours of Venice and Spaine remaining ſtill at *Collen*. Generall *Conningsmark* is marched into Pomerania, to drive *Cracow* from thence who hath forraged it exceedingly. The Swedes have made themſelves maſters of all the heart of Germany, for between the rivers of Elbe and Weſer, even to *Pruſſia* and Bohemia they have all the Townes, except *Madgeburg* and *Danits*, which is alſo now ſtill beſieged.

MVSEVM BRITANNICVM

This is Licenſed and Entered into the Hall Booke according to Order.

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